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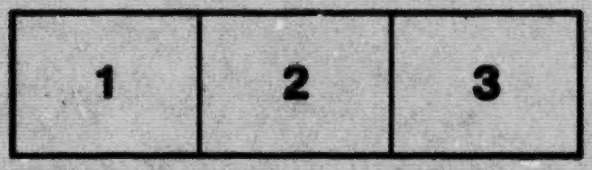

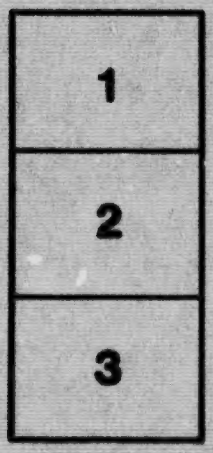

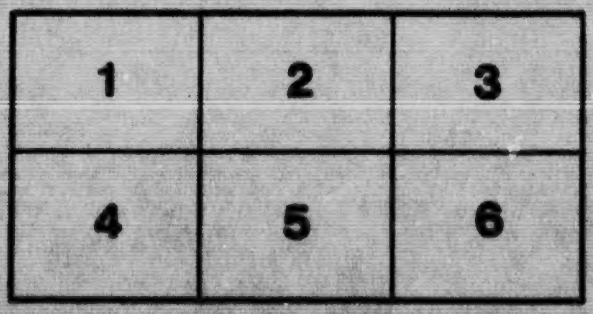

Bicentenary Report

Opening of All Saints' Cathedral

Canadian Church Congress

Halifax, Windsor, Annapolis Royal

Editorial Committee

(All Saints Cathedral)

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THE MEMORIAL IN STONE OF THE BICENTENARY OF THE CANADIAN CHURCH
All Saints Cathedral, Halifax, Nov.. Scotia, in 1910.

The Official Report

OF THE

Opening of All Saints' Cathedral

At Halifax, N. S.

The Canadian Church Congress and other Proceedings at Halifax, Windsor and Annapolis Royal, N. S.

IN CONNECTION WITH THE

Bicentenary Commemoration

OF THE

Church of England in Canada

1710-1910

1911

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INDEX.

PAGE

Agents & Instruments, (Finance) 172
" " (Men & Women) 160
Algoma, Bp. of see Thorneloe Rt. Rev. G. T. .....
Allin, R. W. 172
All Saints' (Bedford) 53
All Saints' Cathedral Opening 17, 18, 29, 36, 39, 42, 393
Ambrose, Rev. G. M. 188
Annapolis Royal 384, 393
Armitage, Ven. W. J. 12, 17

Bambrick, Rev. R. J. 363, 364
Band Concert 52
Bible Study, Call to 350, 355
Bicentenary, History & Scope of 11
Bicentenary Prayers 16
Bicentenary Sketches 15
Bidwell, Very Rev. E. J. 69, 74, 75, 288
Brent, Rt. Rev. C. H. (Phillipines)
36, 37, 171, 189, 200, 208, 356, 364, 369

Call to Bible Study 350, 355
Call to Prayer 350, 353, 355, 356
Call to Service 350, 353, 355, 357
Campbell, Rt. Rev. A. E. (Glasgow) 18, 20, 51, 53, 189, 196,
197, 200, 204, 302, 315, 365, 367, 375, 381, 383, 387, 390, 393
Campbell, R. 13
Canadian Church Congress 54
Canadian Club 377
Carleton, C. H. 81, 82, 83, 365, 372
Central New York, Bp. of, see Olmstead Rt. Rev. C.T.
Chaplain General (see Bp. Taylor Smith) .....
Child and the State 106
Child in the Church 81
Child in the Home 55
Child in the School 69
Child in the Sunday School 90
Children's Service 36
Christ Church, (Dartmouth) 53
Church's work among men 219
Cody, Ven. H. J. 209, 212, 213, 219
Colorado, Bp. of, see Olmstead Rt. Rev. C. S. .....
Columbia, Bp. of, see Perrin Rt. Rev. W. W. .....
Committees 13
Convocation (Windsor) 362
Courtney, Rt. Rev. F. 21, 22, 39, 68, 172, 180, 229, 361
Craig, Rev. W. W. 144, 150
Crawford, Very Rev. E. P. 19, 20, 29, 48
Creighton, Rev. O. 229

707088

PAGE
Crockett, Rev. Stuart 42
Cummings, Mrs. Willoughby 160, 165, 166, 229, 230, 365, 373

Darlington, Rt. Rev. J. H. (Harrisburg) 53, 90, 101
Dart, Rt. Rev. John (New Westminster) 13
Devotional Services 350, 355
Dibb, Rev. F. T. 10, 123, 124
Digby 391
Diocesan Women's Cathedral League 18, 48
Dixon, Rev. R. F. 188
Duckworth, Sir Dyce 324, 330, 331
Duluth, Bp. of, see Morrison Rt. Rev. J. D. .....
Dumoulin, Rt. Rev. J. P. (Niagara) 10, 53, 106, 155, 223, 228

Edgehill 359
Evangelization of the World 160
Evans, Very Rev. T. F. L. 13
Evening Prayer (Sept. 3rd) 29
" " (Sept. 4th) 42

Fairweather, A. C. 13
Farthing, Rt. Rev. J. C. (Montreal)
29, 209, 218, 229, 235, 239, 252, 255, 302, 390
Finance Committee 14
Forrest, Rev. John 50, 380
Fredericton 394
Fraser, Hon. D. C. (Lieut. Gov.) 49
Fredericton, Bp. of, see Richardson, Rt. Rev. J. A.

Gailor, Rt. Rev. T. F. (Tennessee) 53, 106, 114, 200, 208
Glasgow, Bp. of, see Campbell, Rt. Rev. A. H. .....
Grand Pre 382

Hague, Rev. Canon D. 302, 303
Hamilton, Most Rev. Charles (Ottawa)
13, 20, 30, 239, 240, 364, 366
Hanson, Rev. Geo. H. 324, 340
Harding, Rt. Rev. Alfred (Washington)
20, 53, 103, 105, 275, 287, 364, 368, 375, 386
Harrisburg, Bp. of, see Darlington, Rt. Rev. J. H. ...
Haslam, Rev. R. H. A. 179, 189
Hedley, Rev. C. W. 89, 122
Hiltz, Rev. R. A. 90, 95
Hind, Rev. K. C. 17
History, of Bicentenary Commemoration 11
Hospitality Committee 15
How, Rev. Henry 384
Hoyles, N. W. 123, 129
Huron, Bp. of, see Williams, Rt. Rev. D. .....

PAGE
Indian and Immigrant Missions..... 180
Ingles, Ven. C. L..... 90, 92

Jew, Moslem and Heathen..... 189
Jones, J. E.....55, 56, 57, 102
Jones, Rt. Rev. Llewellyn (Newfoundland)..... 29
Juvenile Depravity..... 115

Kaulbach, Ven. J. A..... 17
Keefer, F. H..... 122
King, Prayer Book from the..... 385
" Telegram from the..... 362
King's College.....362, 363, 393

Lawrence Rt. Rev. Wm. (Massachusetts).....
42, 43, 50, 143, 172, 179, 288, 300, 364, 368
Liquor Traffic..... 123
London, Bp. of, see Winnington-Ingram, Rt. Rev.. A. F.....
Lord, Rev. C..... 122
Luncheon, (Dio. Cath. League)..... 48
Lyttleton, Rev. the Hon. E.....55, 61, 365, 372

McBee, Silas.....144, 146, 147
McComas, Rev. J. P..... 386
McDonald, Judge H. S.....51, 257, 258, 365, 371
MacKenzie, Alderman G. E..... 50
Maclean, Hon. A. K..... 49
MacNab, Rev. Canon A. W.....29, 275, 276
Madden, Ven. T. J.....115, 117, 123, 138, 223, 224
Massachusetts, Bp. of, see Lawrence, Rt. Rev. Wm.
Matheson, Most Rev. S. P. (Rupert's Land) 12, 18, 21, 51, 53, 54, 115, 116, 122, 155, 159, 180, 188, 200, 219, 364, 365, 376
Mayor of Halifax..... 50, 380
Mellish, A. J. B..... 186, 275
Men's Meeting..... 39
Men's Work in the Church..... 223
Mills Rt. Rev. W. L. (Ontario)
11, 13, 53, 123, 124, 257, 268, 288, 390
Ministry of Healing..... 324
Mission Fields abroad..... 189
Mission Fields at home..... 180
Missionary Finance..... 172
Missionary opportunity and responsibility..... 200, 209
Montreal..... 392, 395
Montreal, Bp. of, see Farthing, Rt. Rev. J. C.....
Morrison, Rt. Rev. J. D. (Duluth).....18, 30, 53, 180, 186
Music Committee..... 14

PAGE

Newfoundland, Bp. of, see Jones, Rt. Rev. L.....
New York, Bp. of, Central, see Olmstead, Rt. Rev. C. T.
Niagara, Bp. of, see Dumoulin, Rt. Rev. J. P.....

Olmstead, Rt. Rev. C. S. (Colorado).....53, 106, 112, 113
Olmstead, Rt. Rev. C. T. (Cent. New York).....53
O'Meara, Rev. Canon.....350, 351
Ontario, Bp. of, see Mills, Rt. Rev. W. L.....
Organization.....14
Ottawa, Archbp. of, see Hamilton, Most Rev. C...
Owen, Judge J. M.....387

Parental Responsibility.....55
Parochial Problems.....288
Parrock, Rev. R. A.....106, 107

Perkins, Rev. Jocelyn.....42
Perrin, Rt. Rev. W. W. (Columbia)
42, 69, 70, 324, 349, 360, 365, 370
Phair, Rev. Canon R. E. M.....229, 241
Philippines, Bp. of, see Brent, Rt. Rev. C. H.....
Plumptre, Mrs. H. P.....55, 66, 171, 229, 236
Powell, Rev. L. P.....171, 324, 326
Powell, Rev. Canon T. W.....55, 67, 68, 103, 362
Practical Problems of the Can. Church.....239
Prayer, Call to.....350, 353, 355, 356
Prayer Book Adaptation.....302
Prayer Book, the King's.....385
Prefatory Note.....10
Public Gardens, Halifax.....52

Raymond, Ven, W. O.....12, 13, 389
Reeve, Rt. Rev. W. D. (Toronto).....160
Relations with Church of Motherland.....239
Relations with other Christian Churches.....
Rexford, Rev. E. I.....81, 103, 104
Rhinelander Rev. P. M.....160, 209
Richardson, Rt. Rev. J. A. (Fredericton).....13, 55, 275
Rigby, Rev. Canon.....69, 78, 80
Robinson, Rev. Canon C. H.....223, 224, 350, 353

St. Andrew's Brotherhood.....396
St. George (Halifax).....53, 103
St. John, N. B.....394
St. Luke's (Annapolis Royal).....
St. Mark's (Halifax).....53
St. Matthias (Halifax).....
St. Paul's, (Halifax).....53, 155
Savary, Judge A. W.....12, 388, 390
Schofield, Very Rev. C. D.....29

PAGE
Scott, Rev. Canon F. G. 302, 309, 310, 324, 334
Secretaries 11, 14
Secret of True Success 377
Service, Call to 350, 353, 355, 357
Shatford, Rev. A. P. 288, 289, 293
Shortt, Prof. Adam 144, 145
Smith, Rev. F. Ernest 42
Smith, Miss Gena 69, 70, 71, 359
Smith, Rt. Rev. J. Taylor (Chaplain General) .....
39, 40, 53, 115, 121, 219, 223, 350, 353, 364, 370, 394
Smyth, Rev. J. Paterson 81, 84, 355
Social Evil and Kindred Subjects 115
Socialism, Church's Attitude towards 144
Starr, Rev. Canon 122
State, Child and the 106
Storrs, Rev. Preb. 42, 239, 246, 247
Success, Secret of True 377
Sunday School, Child in 90
Sunday School Problems & Methods 103
Sweeny, Rt. Rev. J. F. (Toronto) 53, 81, 82, 89, 90, 103, 387, 390
Symonds, Rev. Herbert 259, 261, 263
Temperance 123
Tennessee Bp. of, see Gailor, Rt. Rev. T. F. .....
Thank-offering, Bicentenary 15
Thorneloe, Rt. Rev. G. T. (Algoma) ... 53, 144, 145, 288, 294
Toronto, Bp. of, see Sweeny, Rt. Rev. J. F. .....
Trinity Church 53, 209
Trivett, Rev. S. 188
Tucker, Rev. Canon L. N. 10, 122, 180, 182, 209
VanAllen, Rev. W. H. 143, 155, 257, 267, 360, 361
Vroom, Rev. Canon 17, 20, 29
Wallace, Judge 377
Washington, Bp. of, see Harding, Rt. Rev. A. .....
White Slave Traffic 115
Wilkinson, Rev. Wm. 219, 220, 221, 390
Williams, Rt. Rev. David (Huron) 275, 280
Williams, Very Rev. L. W. 13, 29, 89, 390
Windsor 359
Winnington-Ingram, Rt. Rev. A. F. (London) 29, 30, 31, 50,
54, 69, 155, 157, 209, 217, 357, 364, 366, 374, 377, 381,
383, 385, 390, 391, 392, 396.
Woman's Work in the Church 229
Wood, Rev. T. W. 388, 389
Workingman and his Problems 155
Worrell, Rt. Rev. C. L. (Nova Scotia) 9, 11, 13, 17, 28, 29, 30, 42
48, 49, 51, 54, 275, 288, 360, 361, 374, 383, 384, 389, 390, 391, 396
Young Peoples Societies 81

THE RIGHT REVEREND CLARENDON LAMB WORRELL, D.D , D.C.L.,
Sixth Bishop of Nova Scotia, President of the Bicentenary Celebration and Canadian Church Congress, 1910, during whose episcopate All Saints Cathedral has been erected

FOREWORD.

The Official Report of the Bicentenary Congress of the Church of England in Canada and of the opening services of All Saints' Cathedral, Halifax, has been compiled with great care, and it is hoped that the substance of the extremely valuable papers which are thus preserved may prove both a pleasant reminder of the event and a useful reference on the many subjects discussed.

May the book, as it goes upon its journey through the world, carry with it the echoes of the many ringing words of truth and faith and earnestness which characterised the Congress and tend to keep alive the inspiration which came from that great historic gathering.

It was an epoch in the history of the Church in Canada. May it be, not simply a memory of the past, but, as a live wire charged forever with the living energy of a living Church, conscious of its position, its purpose and its power.

Clare L. Nova Scotia

President of the Congress.

PREFATORY NOTE.

In the preparation of the Bicentenary Report the Editorial Committee has endeavored to obtain verbatim reports of all addresses delivered during the Commemoration proceedings. Where notes were used by the speakers the report of the address has been made up from the reports given by newspapers and Church periodicals. In some cases manuscripts were lent by speakers to publishers of Church papers or newspapers and not returned, or were returned and lost in the mails.

Where reference is made to hymns, the numbers used are those of the Book of Common Praise, the new hymnal of the Church of England in Canada.

Photographs of all speakers were asked for, but in some cases were unobtainable.

The desire of the Committee has been to present as full and complete a report as possible. They ask the indulgence of subscribers for the late appearance of the book.

THE EDITORIAL COMMITTEE.

During the publication of the Report, the Rev. F. T. Dibb, M.A., of Napanee, Ontario, who addressed the Congress on the subject of the "Liquor Traffic" (p. 124) was killed while attempting to board the Grand Trunk Express at Napanee. The deceased was the rector of the Church of St. Mary at Napanee, Ont.

During the publication of the Report, the Rev. Canon L. Norman Tucker, L.M., D.C.L., Gen. Secretary of the Missionary Society of the Canadian Church, was appointed Dean of St. Paul's, London, Ont. Rev. Dr. Tucker addressed the Congress on "The Field at Home" and "Missionary Opportunity and Responsibility."

On March 20, 1911, the death occurred of the Right Rev. J. P. DuMoulin, D.D., Lord Bishop of Niagara, at Hamilton, Ont. His Lordship addressed the Congress on "The Workingman and his Problems" (p. 155) and "Men's Work in the Church (p. 228.)

Line 13 from foot of page 29 should read "The Right Rev. Llewellyn Jones, D. D., Lord Bishop."

The Bicentenary Executive Committee at Halifax

HISTORY AND SCOPE OF BICENTENARY COMMEMORATION.

At the meeting of the General Synod of the Church of England, in the Dominion of Canada, held at the City of Ottawa, Sept. 23rd to Oct. 2nd, 1908, the House of Bishops adopted the following resolution.

"Moved by the Bishop of Nova Scotia, seconded by the Bishop of Ontario.

"That inasmuch as the year 1910 will be the 200th Anniversary of the first regular services of the Church of England in Canada, which were held in St. Anne's Church, Annapolis Royal, N.S., 1710;

"And inasmuch as in the year 1910, it is expected that the new Cathedral of All Saints', Halifax, N.S., the erection of which was considered necessary by the burning of the Pro-Cathedral, will be ready for opening;

THE RIGHT REV. CHARLES INGLIS, D.D., First Bishop of Nova Scotia

"Therefore, be it resolved, that the occasion is one which the Church in Canada may be invited to join in celebrating as an epoch in its history, and that a joint committee be appointed to co-operate with the Diocese of Nova Scotia in this matter."

This resolution was subsequently concurred in by the Lower House, on motion of His Honour Judge Savary, seconded by the Ven. Archdeacon Raymond, and on motion of Vice-Chancellor Davidson, seconded by the Ven. Archdeacon Armitage, the Prolocutor of the Synod was asked to appoint a committee on the proposed celebration.

Interior of All Saints' Cathedral, Halifax, Nova Scotia

The following were subsequently named as a joint committee by the Upper House and by the Prolocutor of the Lower House:

The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, Primate of all Canada.

The Most Rev. Charles Hamilton, M.A., D.D., D.C.L., Lord Archbishop of Ottawa.

The Right Rev. John Dart, M.A., D.D., D.C.L., Lord Bishop of New Westminister. (Since deceased).

The Right Rev. William Lennox Mills, D.D., LL.D., D.C.L., Lord Bishop of Ontario.

The Right Rev. Clarendon Lamb Worrell, M.A., D.D., D.C.L., Lord Bishop of Nova Scotia.

The Right Rev. John Andrew Richardson, D.D., D.C.L., Lord Bishop of Fredericton.

The Very Rev. L. W. Williams, M.A., D.D., Dean of Quebec.

The Very Rev. T. F. L. Evans, D.D., D.C.L., Dean of Montreal.

The Ven. Archdeacon Raymond, LL.D., Archdeacon of St. John.

R. Campbell, Esq., M.A., D.C.L., K.C., Quebec.

A. C Fairweather, Esq., K.C., Rothesay, N.B.

On 19th of November, 1908, at the meeting of the Executive Committee of the Synod of the Diocese of Nova Scotia, the Bishop stated that he had, after conference with others, proposed in the Upper House of the recent General Synod, that steps be taken to hold a suitable commemoration in 1910, of the events of 1710, and suggestions had been made as to the scope and magnitude of the proposed commemoration. The Executive Committee of the Synod thereupon passed a resolution heartily approving of the contemplated commemoration, and recommending the appointment by his Lordship of a Diocesan Committee to co-operate with the committee already appointed by the General Synod. His Lordship subsequently appointed two committees, a Central Executive Committee and an Advisory or Consultative Committee.

The first meeting of he Central Executive Committee was held on Dec. 14, 1908, when it was decided that the Commemoration should consist of:

BICENTENARY REPORT.

1. The formal opening of All Saints' Cathedral.

2. The holding of a Canadian Church Congress.

3. Devotional Services at All Saints' Cathedral and at St. Paul's Church.

4. A special Convocation at King's College, Windsor, for the conferring of Honorary Degrees.

5. A Commemoration Service at Annapolis Royal.

6. Commemoration Services at St. John, and at the Cathedral, Fredericton.

It was also proposed that a Thank Offering in aid of the Building Fund of All Saints' Cathedral be a feature of the Commemoration.

The following appointments were made at various times by the Central Committee:

HONORARY PRESIDENT—The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop of Rupert's Land, Metropolitan of the Province of Rupert's Land and Primate of all Canada, Winnipeg, Man.

HONORARY VICE-PRESIDENT—The Most Rev. Charles Hamilton, M.A., D.D., D.C.L., Lord Archbishop of Ottawa, Metropolitan of the Province of Canada, Ottawa, Can.

PRESIDENT—The Right Rev. Clarendon Lamb Worrell, M.A., D.D., D.C.L., Lord Bishop of Nova Scotia, Halifax, N.S.

VICE-PRESIDENT—The Right Rev. John Andrew Richardson, M.A., D.D., D.C.L., Lord Bishop of Fredericton, Fredericton, N.B.

SECRETARY CENTRAL EXECUTIVE COMMITTEE—Rev. V. E. Harris, M.A., Halifax, N.S.

GENERAL ORGANIZING SECRETARY—Rev. C. W. Vernon, M.A., B.D., Halifax, N.S.

SECRETARIES CANADIAN CHURCH CONGRESS—Rev. C. W. Vernon, M.A., B.D., Halifax, N.S. (Sec. A.).

R. V. Harris, Esq., Halifax, N.S. (Sec. B.).

Rev. L. J. Donaldson, M.A., Halifax, N.S. (Mass Meetings).

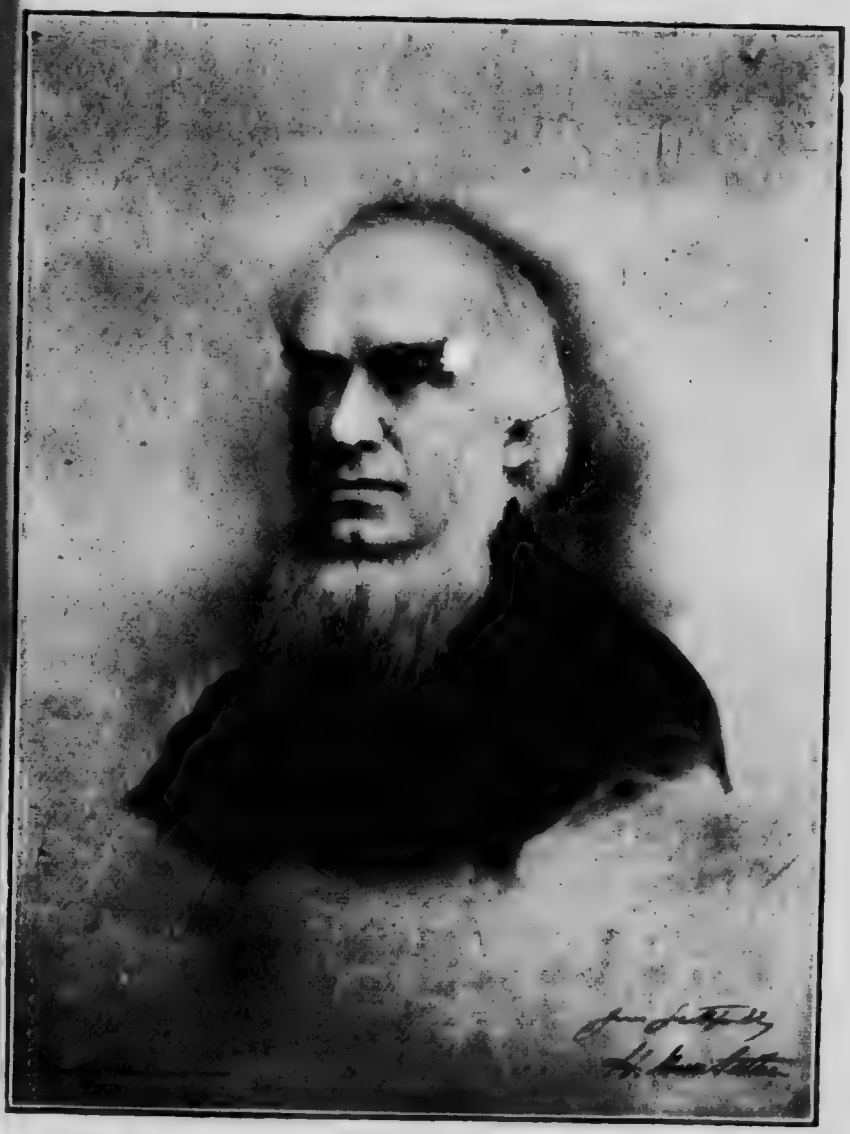
C. A. Prescott, Esq., Halifax, N.S. (Transportation).

Rev. F. Ernest Smith, M.A., Halifax, N.S.

Rev. K. C. Hind, M.A., Halifax, N.S. (Music).

FINANCE COMMITTEE—A. Handfield Whitman, Esq., Chairman; J. W. Allison, Esq., Treasurer.

MUSIC COMMITTEE—The Right Rev. Clarendon Lamb Worrell, M.A., D.D., D.C.L., Lord Bishop of Nova Scotia, Chairman; Rev. K. C. Hind, M.A., Secretary.



RIGHT REV. HIBBERT BINNEY, D.D., Fourth Bishop of Nova Scotia
(Who inaugurated The Cathedral Movement in Nova Scotia)

HOSPITALITY COMMITTEE—Miss Ella Ritchie, "Winwick," Halifax, Secretary.

BICENTENARY COMMITTEE, Windsor, Nova Scotia—Rev. Canon F. W. Vroom, M.A., D.D., D.C.L.; Rev. G. R. Martell, M.A.; Prof. J. R. McCarthy, B.A., M. Sc.

BICENTENARY COMMITTEE, Annapolis Royal, N.S.—Rev. H. How, B.A., Rural Dean of Annapolis; Rev. H. D. deBlois, M.A.; His Honour Judge A. W. Savary, M.A.

Each Diocese in Canada was asked to appoint a Corresponding Secretary and two official delegates.

From the inception of the work, His Lordship the Bishop of Nova Scotia conducted a very large correspondence with the Bishops of the Church in Canada, Great Britain and the United States, extending to them all an invitation to be present and take part in the Congress and Commemoration.

In selecting the subjects for discussion at the Canadian Church Congress the committee aimed at preparing a programme interesting to all churchmen the world over, and at the same time dealing with problems and matters affecting the interests of the Church of England in Canada.

The chairmen selected for the various meetings of the Congress were the Bishops of the Church of England in Canada, and Canadians who are Bishops of the Protestant Episcopal Church in the United States.

At a meeting of the General Synod Committee, held at St. John, in October, 1909, it was resolved that every church in the Dominion should be asked to arrange for the preaching of a special sermon on a Sunday not later than August 28th, 1910, and to take up a collection on behalf of All Saints' Cathedral, to be presented at the opening service.

At the time of the Bicentenary celebration an historical souvenir, "Bicentenary Sketches and Early Days of the Church in Nova Scotia," was issued. (For sale at the office of "Church Work," Church of England Institute, Halifax, in paper, $1.25; in cloth, $1.75; in morocco, $3.00.)

THE EDITORIAL COMMITTEE.

BICENTENARY PRAYERS.

O GOD, the strength of all those that put their trust in Thee, mercifully accept our prayers; and grant us the help of Thy grace, that this Diocese which has begun a Cathedral to the glory of Thy great Name, the honor of Thy holy Church, and the welfare of Thy people, may be blessed in its endeavor, and enabled to bring it to perfection, through Him who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end. Amen.

O GOD, who didst put it into the hearts of Thy faithful people to begin the erection of a Cathedral for this Diocese to Thy honor and glory; we yield Thee hearty thanks for Thy great goodness in enabling them to complete the part begun.

We implore Thy blessing upon it, that it may be a means of preserving our most Holy Faith, and strengthening and extending Thy Kingdom. Grant that the worship offered within its walls may ever be acceptable in Thy sight, that Thy Word spoken within it may never be spoken in vain, and that amongst all who gather together in Thy Name, peace and concord, love and unity, truth and righteousness may forever abound.

Hear us, we beseech Thee, for the sake of Jesus Christ our Lord and Saviour. Amen.

ALMIGHTY and Eternal Father, who rulest all things in Heaven and and earth, we yield Thee hearty thanks for Thy great mercy in planting Thy Church in this land, and for Thy watchful care under which it has grown through the last two hundred years.

WE implore thy blessing upon this Congress and all efforts to commemorate Tny loving kindness towards us. Give us grace to learn, alike from failures and success, our own weakness and daily dependence upon Thee. Send Thy Holy Spirit upon us that all our doings may be ordered and directed for the advancement of Thy Kingdom and the glory and honour of Thy Holy Name. Hear us, we beseech Thee, for the sake of Jesus Christ, Thy Son our Lord. Amen.

The Opening Services

AT

All Saints' Cathedral

Halifax

SATURDAY, SEPTEMBER 3rd, 1910.

7 A. M. HOLY COMMUNION.

THE first service—Holy Communion—in the new All Saints' Cathedral took place at seven o'clock on Saturday morning, September third, 1910.

The celebrant was the Right Rev. Clarendon Lamb Worrell, D. D., Lord Bishop of Nova Scotia.

The Epistle (Galatians V. 16-24), was read by the Venerable J. A. Kaulbach, D. D., Archdeacon of Nova Scotia.

The other clergy taking part in the service were the Ven. W. J. Armitage, M. A., Ph. D., Archdeacon of Halifax; the Rev. F. W. Vroom, D. D., Canon of All Saints'; and the Rev. K. C. Hind, M. A., Chaplain to the Bishop of Nova Scotia.

Immediately after the Nicene Creed, the altar, alms basin and credence table were dedicated by the Bishop. The altar was provided for by the will of the late Mrs. Binney; the alms basin is a memorial to the late Very Rev. William Bullock, D. D., first Dean of Nova Scotia, presented by Canon and Misses Bullock. The credence table is a memorial to the late Dean Edwin Gilpin, presented by some of his friends. The credence, of oak, is beautifully carved with symbolic wheat ears and bunches of grapes.

The words inscribed upon the altar are;

"He that eateth my flesh and drinketh my blood dwelleth in Me and I in him."

The design of the base is suggested by the words of the Prophet Isaiah of the seraphim:

"Each one had six wings. With twain he covered his face, and with twain he covered his feet and with twain he did fly."

The "fair linen" was brought out from England by Prebendary Storrs, and is the gift to the cathedral of the ladies of the Guild of St. Peter's, Eaton Sq., London, Eng.

8 A. M. HOLY COMMUNION.

In the absence of the Most Rev. S. P. Matheson, D. D., Primate of all Canada, the celebrant at the second service of Holy Communion was the Right Rev. Archibald Ean Campbell, D. D., Lord Bishop of Glasgow and Galloway, assisted by the Right Rev. James D. Morrison, D. D., Bishop of Duluth.

At this service there took place the dedication of the organ, the gift of the Diocesan Woman's Cathedral League.

The hymn sung at the close of this service was number 256 "In the Name of God the Father."

11 A. M. OFFICIAL OPENING SERVICE.

For the official opening service at eleven o'clock the great cathedral was crowded to its doors.

Those specially invited to this opening service by the Dean and Chapter included the bishops of the Church in Canada, Newfoundland, Great Britain and the United States, the speakers at the Bicentenary Congress, the delegates appointed by the Dioceses of the Church in Canada, representatives of the Dominion and the Provincial Governments of Nova Scotia and Prince Edward Island, the judges of the Supreme Courts of the two provinces, the Mayors of Halifax, Dartmouth, Windsor and Annapolis Royal, the United States Consul-General at Halifax, representatives from the Halifax Board of Trade, the Canadian Club, Masonic Grand Lodge and National Council of Women, the Architect and Contractor of the Cathedral, the wives of the members of the Cathedral Chapter, the Presidents of all institutions and organizations of the Church in the Diocese of Nova Scotia, representatives from all Canadian Church Universities and Colleges, the Chancellors of the dioceses of the Canadian Church, the heads of the Universities and Colleges of the Maritime Provinces, the Moderator of the Presbyterian Church in Canada, the Presidents of the Nova Scotia Methodist Conference, and of the Baptist Convention of the Maritime Provinces, the Roman Catholic Archbishop of Halifax, the pastors and clergy of all Presbyterian, Methodist, Baptist, Roman Catholic, African Baptist and African Methodist congregations in Halifax and Dartmouth, the commanding officer of the Salvation Army at Halifax and the Presidents of the N. S. Bible Society and the Provincial Lord's Day Alliance.

The service began with the stately procession of clergy, choir boys and men who robed at the School for the Blind, and headed by a processional cross, marched to the Cathedral, and entered the centre door, each section of the procession going to its allotted place.

The following was the order of Procession.

Cross Bearer.
The Choir.
The Lay Secretaries of the Canadian Church Congress.
The Architect of the Cathedral.
The Clergy of Nova Scotia in order of seniority, Rural Deans last.
Visiting Clergy not representing Dioceses in order of Seniority.
Clergy representing Canadian Dioceses in the following order: Keewatin, Calgary, Ottawa, Yukon, Niagara, New Westminster, Qu'Appelle, Algoma, Moosonee, Ontario, Columbia, Huron, Montreal, Rupert's Land, Fredericton, Toronto, Quebec.
Invited Clerical Speakers at the Canadian Church Congress
Canon Simpson and Archdeacon Smith.
The Cathedral Banner.
Honorary Canons of All Saints'.
Canons of All Saints'.
The Verger
The Dean of Nova Scotia.
Bishop Taylor Smith.
Bishop Reeve.
The following Bishops, each followed by a Chaplain:—Toronto, Washington, Fredericton, Harrisburg, Central New York, Glasgow, Colorado, Philippine Islands, Ontario, Duluth, Niagara, Columbia, Tennessee, Newfoundland, Massachusetts, London.
The Preacher (Bishop Courtney.)
The Chancellor of the Diocese of Nova Scotia.
Bishop's Chaplain, bearing Pastoral Staff.
The Bishop of Nova Scotia.
Two Chaplains.
Chaplain bearing Metropolitical Cross.
The Archbishop of Ottawa, followed by two Chaplains.
The Primate of Canada, followed by two Chaplains.

The cathedral banner borne in the procession was the beautiful gift of Mrs. E. D. Tucker. It is exquisitely worked bearing a chalice and paten, the stem of the chalice being set with jewels, also the gift of Mrs. Tucker.

The normal strength of the choir is 10 basses, 8 tenors, 15 altos (ladies) 24 sopranos, (ladies), 20 trebles, (boys).

The strength of the choir for the opening service was 26 basses, 13 tenors, 21 altos, 53 sopranos, 25 trebles—a total strength of 140 voices.

The organist on this occasion was Miss Hannah Dore for many years organist at St. Luke's Pro-Cathedral, and the choir was under the direction of G. F. Austen, A. R. C. O., Organist of All Saints' Cathedral.

The order of the service was

Processional Hymns 362. "Blessed City, Heavenly Salem."
363, "Christ is Made the Sure Foundation."
Exhortation, Confession, Absolution, &c.,
The Very Rev. E. P. Crawford, M. A., D. D., Dean of Nova Scotia.
Venite..... W. Hayes.
Psalm 24 .....J. Barnby.
Psalm 122..... .....G. J. Bennett.

Dedication of the Lectern, by the Most Reverend Charles Hamilton, D. D., Archbishop of Ottawa, Metropolitan of Eastern Canada.

(The Lectern is the gift of Mr. S. M. Brockfield, as a Memorial to his wife, Annie Brockfield and represents an angel, bearing aloft the open book of the Everlasting Gospel. The Bible is the gift of Rev. Stuart Crockett D. C. L., of New York.)

First Lesson:—II Chronicles, v.
The Right Rev. Alfred Harding, D. D., Bishop of Washington.

Second Lesson:—Revelation xxi.
The Right Rev. Archibald Ean Campbell, D. D., Lord Bishop of Glasgow and Galloway.

Benedictus.....Turle

Creed, Lesser Litany, Lord's Prayer, Versicles, and Collects:
The Very Rev. E. P. Crawford, D. D., Dean of Nova Scotia.

Anthem:—Psalm cxxxii, 8, 9 .....Cobb.

"Arise, O Lord into Thy resting place,
Thou and the Ark of Thy strength.
Let Thy priests be clothed with righteousness,
And let Thy Saints sing with joyfulness."

State Prayers and final Collects:
Rev. F. W. Vroom, M. A., D. D., Canon of All Saints.

Hymn:—Blundell's School Commemoration Hymn. (Sung at Pan-Anglican Congress, Thanksgiving Service at St. Paul's Cathedral, Wednesday, June 24th, 1908).

GREAT LORD OF WISDOM, LIFE AND LIGHT.

"And God said: 'Let there be light!' and there was light."

Great Lord of wisdom, life and light,
Before the hills were founded,
Thy quickening breath dissolved the night
And stirred through deeps unsounded,
Beneath Thy hand the formless earth
And ocean rolled asunder,
And in Thy likeness man had birth,
Thy crowning work and wonder.

Through that grey dawn Thou calledst him,
Untaught, but not unheeding;
His feet were faint, his lamp was dim,
Yet faith discerned Thy leading,
Age after age and line on line
Thy Book unfolded clearer,
Till, like a flush of morn divine,
Thy Son proclaimed Thee nearer.

His word from East to slumbering West
  Went out for all creation;
Our far-off islands woke and blest
  Thy Name with adoration,
We kneel where our forefathers knelt,
  They trod Thy courts before us;
Unseen, though near, our hearts have felt
  Their blessings wafted o'er us.

We thank Thee, Lord, for those our sires,
  Whose faith, in power out-welling,
Through flood, through field, through martyr fires,
  Hath wrought by love compelling.
Still breathe on us, great Lord of morn,
  That zeal of Saints and Sages;
So tongues unheard and isles unborn
  Shall hymn Thy praise through ages.

We bless Thy Name for one and all,
  Who founded for Thy glory
Each low-built shrine, each minster tall,
  To teach mankind Thy story,
May we, their sons, our lamp display
  Of love and wisdom burning,
Till twilight melt in golden day
  At our dear Lord's returning. Amen.

Dedication of Pulpit.

By the Most Reverend the Archbishop of Rupert's Land, Primate of Canada.

The pulpit bears statues of five great preachers, St. Paul, St. Peter, St. Chrysostom, St. Augustine, St. Columba, representative of the early churches of the Gentiles and of the Circumcision, and of the Greek, Latin and British churches.

The pulpit, a very fine example of carved oak, was provided by the will of the late Mrs. Blaney.

SERMON:

By the Right Reverend Frederick Courtney, D.D., Rector of St. James' Church, New York; formerly Bishop of Nova Scotia (1883 to 1904).

"Thus saith the Lord: The Heaven is my throne, and the earth is my footstool; where is the house that ye build unto Me, and where is the place of My rest?"—Isaiah LXVI:1.

Sharp and clear from out of the dim distance of the long past centuries this challenge from the mouth of Jehovah himself falls upon our startled ears, apparently arraigning us for attempting the doing of the very thing which has called us together today. The ever-moving "tent of meeting" in the forefront of the Israelites as they journeyed from place to place, during the forty years of their wilder-

ness-wandering was the visible fulfilment of God's promise to Moses—"My presence shall go with thee, and I will give thee rest." But when the wanderings were over, and Canaan had become their settled bode, David conceived a desire to build a house for the ark of God's covenant with the people, and Nathan, the Prophet, infected by the project, and carried away by the enthusiasm of his King, exclaimed:

RIGHT REV. FREDERICK COURTNEY, D. D.

"Go do all that is in thine heart, for the Lord is with thee." At once, however, even that very night, he was commissioned by God to speak this remonstrance to his master: "In all the places wherein I walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, why build ye not me an house of cedar?" and though God gave way, as I

may say, to the wish of David, (as after like remonstrance He had conceded the desire of the people for a king), and told him that his son should build an house for God's name, yet this recognition of the utter inadequacy of any house was so deeply impressed on the mind of David first, and probably by him on the mind of Solomon, that when the latter requests the King of Tyre to supply him with material for the specified purpose, he cannot refrain from this ejaculation: "But who is able to build Him an house, seeing the Heaven and Heaven of Heavens cannot contain him? Who am I, then, that I should build Him an house, save only to burn sacrifices before Him?"

And when the house was completed, and all Israel were gathered together for its dedication, the same language is employed by Solomon in his prayer: "Behold the Heaven, and Heaven of Heavens cannot contain thee, how much less this house that I have builded?" The poetic psalmists and prophets of Israel employed varied imagery to express the same thought: "Whither shall I go from thy Spirit? Or whither shall I flee from Thy Presence? If I ascend up into Heaven Thou art there. If I make my bed in Hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Again, "Who coverest Thyself with light as with a garment, who stretchest out the Heavens like a curtain, who layeth the beams of his chambers in the waters who maketh the clouds His chariot, who walketh upon the wings of the wind, who maketh the winds his angels, the flames of fire his messengers, who laid the foundations of the Earth, that it should not be removed forever." Or again, "Who hath measured the waters in the hollow of his hand, and meted out Heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . . . Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance. Behold he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor beasts thereof sufficient for a burnt offering. All nations before Him are as nothing, and they are counted to Him less than nothing and vanity. . . . . It is He that sitteth upon the circle of the Earth, and the inhabitants thereof are as grass-hoppers, that stretcheth out the Heavens as a curtain, and spreadeth them out as a tent to dwell in." "Do not I fill Heaven and Earth?" saith the Lord. Similar thought underlies our Lord's dissuasion from swearing: "I say unto you, swear not at all; neither by Heaven for it is God's Throne; nor by the Earth, for it is His footstool."

We follow on to the abruptly arrested speech of St. Stephen before the Sanhedrin, wherein he exclaims: "Howbeit the most High dwelleth not in temples made with hands"; enforcing his statement by quoting the words of my text; and a most striking and undesigned coincidence, as showing the deep impression which that speech made upon Saul of Tarsus, we find the latter using the same language to the Areopagites in Athens: "God . . . . dwelleth not in Temples made with hands, neither is worshipped with men's hands as though

he needed anything." Add to all this, the announcement made by our Lord to the woman of Samaria: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father . . . . the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is Spirit, and they that worship Him must worship Him in Spirit and in truth;" and the declaration of St. John, regarding the vision which he had of the heavenly Jerusalem. "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it"; and we shall surely have indelibly impressed upon our hearts the conviction, that no building which man can construct can be worthy of its object, nor adequate to contain Him who is immeasurable and incomprehensible. Nevertheless, there remains the incontrovertible fact that Solomon did, with the sanction of God, dedicate the temple at Jerusalem to His worship, having used in its construction pure gold, choice cedar and costly stone, and that God is recorded to have accepted and adopted the house as a place whereon His eyes and His heart would be set continually. Nor must we lose sight of the fact that all nations have felt the like necessity to build temples of worship lavishing upon them every conceivable adornment and guarding them with scrupulous care from any possible profanation; also, that the Christian Church as soon as it possessed the means, proceeded to build places of worship, and has ever believed that therein God has been wont to dwell and to manifest His presence to the devout and humble worshipper.

We have been regarding the subject of the building of a house of God from the point of view which man was only too likely to overlook, namely, the impossibility of localising the One Being who is omnipresent, and the inadequacy of any material building as a house for Him who "inhabiteth Eternity," and "fills Heaven and Earth." As I pass to the consideration of another aspect of the matter . . the uses of such a building, regarded from the manward side . . . . suffer me to pause for a moment to remind you of the greatness of that human nature, of which we are all partakers, as indicated by the fact that it, and it alone, is declared in Holy Scripture to be an appropriate dwelling place for God. "I dwell in the high and holy place, with Him also that is of a contrite and humble spirit." "I will dwell in them and walk in them." "The Word became flesh." "Your body is the Temple of God, and the Spirit of God dwelleth in you."

In resuming my main topic, let me now draw your attention to the condition of the people when the Temple of Solomon was built. There can scarcely be a doubt in the mind of a candid reader of the Old Testament as, to the purpose of God in His choice of Israel namely, that through that nation, He would teach the other nations of the world. "This people I formed for Myself, they shall show forth My praise." And this purpose could only be secured by their being one people. However, we find indications of widely divergent characteristics, differentiating the tribes from one another, and different interests, arising from the localities which they inhabited,

and the occupations in which they were engaged. Still when the revolt of the northern tribes took place, some sort of amalgamation was necessary to preserve them from complete disintegration, and they were saved from further division by the formation of the kingdoms of Israel. The temple testified to the unity of the Nation, notwithstanding the interests of its separate tribes, and the division which threatened to become permanent, but which will ultimately be healed when "Ephraim shall no longer envy Judah, nor Judah vex Ephraim," but "they shall be all one, and one king shall be king to them all."

Though we may not claim that this Cathedral church occupies the same relation to the whole of the Dominion which the temple did to the nation of Israel, seeing there are other cathedrals in other Dioceses in Canada, yet we may fairly claim that it does testify to the unity of the two Provinces over which the Bishop of Nova Scotia exercises jurisdiction. Their interests are as varied, their rivalries as keen, their divergence as great as those of Israel. But that which will hold them united, and aid in the development of mutual helpfulness and humility, is this building which we dedicate to this purpose today.

It is almost inevitable that men should individually appreciate but one aspect of truth at a time, and that those who are like minded should draw together and form a party for its propagation. Hence have arisen the existing parties in the Church, commonly spoken of as High, Low, and Broad, and according to the vividness with which a man realizes his aspect of truth and the depth of his convictions, will be the earnestness and zeal with which he preaches it and teaches it. Gradually a whole parish and its missions will be known by the party name, and only one who can frame his speech to pronounce the Shibboleths of the party will prove an acceptable minister in that place. Still, whether it be the objective of the High churchman, or the subjective of the Low churchman, or the present and forward look of the Broad Churchman, each is teaching but one part of the Church truth, while the Church herself proclaims the whole. I hold that one great—perhaps the greatest—purpose which this Cathedral may serve, is that of presenting a centre of unity for all these, and that, not by being the place where each preacher will seek to minimize the differences between himself and others, and therefore necessarily give a feeble exposition of the aspect of the truth which he himself is supposed to hold but, on the contrary, by the best and strongest and most enthusiastic exponents of party views, each enforcing the importance of his convictions, yet conscious all the while that he is but making a contribution, from his own conclusions and experience, to the bringing on of the time when we shall all have "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." If, as St. Paul asserts, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made," it will necessarily follow that the better understanding of the things which are

made, which is in process of being arrived at, will give a correspondingly better, because more correct, knowledge of the Creator; and if "In the mystery of the Father and of Christ are hid all the treasures of wisdom and knowledge, into the whole truth of which the Holy Ghost is ever guiding the Church, it must be that places must be found in any system of theology for new truths as they are discovered, and new adjustments of old conclusions must be made, and new phraseology adopted, to fit the new conditions which have arisen. This does not mean that we ought to discard all that we have formerly believed, or with trembling uncertainty place a doubtful "perhaps" before each clause of the Apostles' or Nicene creeds, and each Article of Religion; but rather, while confidently declaring with Jesus Christ, "we speak that we do not know, and testify that we have seen," and joining St. Paul in his assertion, "I know whom I have believed," we also say, with him, "I count not myself to have laid hold, but this one thing I do, forgetting the things which are behind, and reaching out unto those that are before, I press toward the mark"; "Now we see through a glass darkly"; "Now I know in part."

The revelation of God to the antediluvians was true, but it was partial, so with that to Abraham, to Moses and the Israelites, and the rites and ceremonies, which were temporary, were "imposed on them until the time of reformation." The revelation of God in Christ is perfect, but only as yet partially comprehended; enough is known not only to form a working hypothesis, whereby to secure the salvation of individual souls, but to be "the sure foundation of God which standeth," and on which the superstructure of His spiritual building is being slowly erected; but the builders are not always wise, and much which they lay will have to be reconstructed. Let this Cathedral stand as the embodiment of the stability and permanence of those truths which are already known and proved by experience, and they who teach here be those who hopefully search, under the guidance of the Spirit, "the deep things of God"; walking confidently forward, in the assured conviction that the path which reaches from the past illuminated by the rainbow of the Noachian covenant, the burning bush, and Sinai's fire of the Mosaic covenant, preceded in the wilderness by the pillar of fire and cloud, on which the beams of the Shechinah shone when God's people were taught by prophets, wise men and scribes; still more brightly illuminated by "the Sun of righteousness," who is "the light of the world," giving us "the light of the knowledge of the glory of God in the face of Jesus Christ" will lead at last to "the house not made with hands eternal in the Heavens."

I count it a not altogether-to-be-deplored fact that this Dedication takes place before the edifice is finished, for, as it stands, it is an illustration of what I have just been endeavoring to set forth; the portion completed is like the truth already known, and will remain "standing sure"; the wall at the end of the unfinished nave, like the present efforts to fit in new ideas and new truth to the old, will ultimately be taken down, and give way to the further structure, when the building will be complete, and its beauty and perfectness evident to all.

Man made in the image and likeness of God is spirit even, as God is spirit, but dwelling in a material world and inhabiting a material body through which he learns of God and himself, would naturally conceive spiritual ideas, and endeavor to embody them in material things. One of those ideas, slowly evolving from amid the clash of national and commercial rivalry, to the accompaniment of martial music and the shock of armies "set in array and shouting for the battle" is, that, after all, the human race is one, that there is an essential unity behind all this strife, and that in the end when national character has been in each nation attained, and each gives of its best for the prosperity and furtherance of the whole, that unity . . . the principle which holds together elements which are dissimilar . . . will be achieved, and the whole round world every way be bound by golden chains about the feet of God. Let this Cathedral be the material, embodiment of this immaterial idea and standing as it does at the easternmost gate of the New World, to which the surplus population of the old are flocking, speak to the new arrivals a message of cheer and hope, as they spread themselves over the broad expanse of the continent; to be in them an encouragement in the face of the hard toil by which they will conquer the forest, the prairie and the stream, "and fill the face of the earth with cities."

How varied still are the interests of the different nations of the world, nay, even of the various sections of a country, and how earnestly each strives selfishly for its own! And yet, when the puzzle of the world's life is finally pieced together, all these will make but a single whole. Let this utterance of the Cathedral be carried over this land by the settler, and, when the wind of passion has passed by, and the earthquake of social and economic upheaval has spent itsef, and the fire of jealousy and distrust has died down, this "still small voice" may make itself heard, and be recognised as the voice of God, the Father of all the families of men, in whom they are made one.

Another of man's spiritual ideas is that of the unity of truth; very slowly has he reached this belief. The astronomer with the assistance of his telescope studying the heavens, the geologist and the mineralogist delving into the bowels of the earth, the chemist investigating the properties of matters, the anatomist searching through the human frame, the philosopher, the metaphysician, the political economist, the prophet, the poet, the artist and all the rest, are ceaselessly employed in the effort to know the truth of their respective subjects of study, and each holds his own discoveries as "the truth." Then arose a great contest as to which was the more or the less important of these various kinds of truth, some championing the material, others the moral, and others again the spiritual phases of the one great subject. And then by slow degrees men began to feel their way towards the idea of the unity of truth, and to realise that as there is a unity of dissimilar things in the universe which unites them in the one kosmos, and a unity of the sciences which holds them together in the one immaterial goal which we call knowledge; so there is a unity of truth to which all discoveries in

every department contribute, and which will be completely recognized when we, having been disciples of Him who is the truth, "shall know the truth, and the truth shall make us free." Let this Cathedral, then, be the material embodiment of this idea; to which men may come when perplexed by the at present largely discordant cries of the setters forth of truths, and half inclined to ask in weariness, with Pilate, "What is truth?" and here let them learn of Him who said: "To this end was I born, and for this cause came I into the world that I might bear witness unto the truth; everyone who is of the truth heareth my voice"; and return to his patient study of his particular subject, in the confident expectation and the assured belief, that truth is one and its unity will be arrived at when we "Know as we are known." If the material universe brings to us

"Tidings of invisible things,
Of ebb and flow and ever-during power,
And central peace subsisting at the heart
Of endless agitation."

as certainly our human life bears witness of God's being at the centre of it, both that of the individual and that of the race; governing guiding, molding, fashioning men.

Be it ours today, while realizing the insufficiency of this building to be a house for Him who is "from everlasting to everlasting," and fills all with His presence, yet to believe that He deigns to accept it at our hands, and that He will bless it to many ends, besides those of which I have spoken, causing those who approach to say, "I will go unto the altar of God, even unto the God of my joy and gladness"; pouring out here the oil upon the head of our Great High Priest, and causing it to go "down to the skirts of His clothing"; making it the source of blessing, comforting, enlightening and strengthening to His people who here shall seek His face. Let me, on your behalf, put up the prayer, "Send out Thy light and Thy truth, let them lead me and bring me to Thy holy hill"; and answer the challenge of Jehovah with the earnest invitation: "Arise, O Lord, into Thy resting place, Thou and the ark of Thy strength; Let Thy priests, O Lord, be clothed with righteousness, and let Thy saints sing with joyfulness."

Offertory Hymns 361—"Great God to Thee Our Hearts We Raise." 400—"Angel-voices, Ever Singing."

Presentation of Thank Offering.

(The Collection Plates are presented by Mrs. L. G. Wainwright, as a Memorial to her husband.)

Hymn 343—"Now Thank We All Our God."

Final Collects and Benediction.

The Right Reverend Claredon Lamb Worrell, D.D., Lord Bishop of Nova Scotia.

Closing Hymn 566—"O, God, Our Help in Ages Past."

(The Processional Cross is a gift from Mr. and Mrs. C. D. Cory.)

8 P. M. EVENING PRAYER.

Processional Hymn, 382—"On Our Way Rejoicing."

Psalms cxxvii, cxxxiv.....Woodward

First Lesson:—Isaiah vi.....

Rev. A. W. MacNab, Canon of St. Alban's, Toronto.

Magnificat.....J. Barnby

Second Lesson:—II Corinthians, vi.....

The Right Reverend Llewellyn Jones, D.D., Lord Bishop of Newfoundland.

Nunc Dimittis.....Crawford

Hymn, 462—"Glorious Things of Thee Are Spoken."

Hymn, 482—"Pleasant are Thy Courts Above."

Offertory Hymns, 496—"Angel Voices, Ever Singing."

585—"O Love, Who Formedst me to Wear."

Benediction—The Right Rev. Clarendon L. Worrell, D.D., Lord Bishop of Nova Scotia.

Closing Hymn, 27—"The Day Thou Gavest, Lord is Ended."

SUNDAY, SEPTEMBER 4th.

7 A. M. HOLY COMMUNION.

Celebrant, The Very Rev. E. P. Crawford, M.A., D.D., Dean of Nova Scotia, assisted by Very Rev. C. D. Schofield, D.D., Dean of Fredericton, and Very Rev. L. W. Williams, D.D., Dean of Quebec.

8 A. M. HOLY COMMUNION.

Celebrant, The Right Rev. and Right Hon. Arthur Foley Winnington-Ingram, M.A., D.D., LL.D., Lord Bishop of London, Eng., assisted by the Right Rev. Llewellyn Jones, D.D., Lord Bishop of Newfoundland, and Right Rev. Clarendon L. Worrell, D.D., Lord Bishop of Nova Scotia.

11 A. M. MORNING PRAYER & HOLY COMMUNION.

Processional Hymn, 634—"The Church's One Foundation."

Confession, Absolution, Lord's Prayer.

Rev. F. W. Vroom, M.A., D.D., Canon of All Saints.

Venite.....W. Hayes

Psalm 24.....J. Barnby

Psalm 122.....G. J. Bennett

Lesson:

The Right Rev. J. C. Farthing, M.A., D.D., D.C.L., Lord Bishop of Montreal.

HOLY COMMUNION.

Introit—Te Deum .....S. Martin

Celebrant, The Most Reverend Charles Hamilton, M.A., D.D., D.C.L., Archbishop of Ottawa and Metropolitan of Eastern Canada.

Epistoler: The Right Rev. Clarendon L. Worrell, M.A., D.D., D.C.L. Lord Bishop of Nova Scotia.

Gospeller: The Right Rev. James D. Morrison, M.A., D.D., LL.D., Bishop of Duluth.

Communion Service—Marbecke.....Arranged by Stanford

RIGHT REV. A. F. WINNINGTON-INGRAM, D. D., Lord Bishop of London

SERMON

The Right Reverend and Right Hon. Arthur Foley Winnington-Ingram, M.A., D.D., LL.D., Bishop of London, London, England.

"And I saw a new heaven and a new earth."—Rev. xxi., 1.

It is the hope of this which cheers the immigrant as he comes out for the first time to Canada. I shall find there, he says, a new home, a new heaven and a new earth. I am weary of these sweating dens in old London; I am sick to death of looking for work day after day—finding none. I shall find a "new earth" beyond the seas; I see pictures of men like myself who went out years ago, and they are rich men today. I will go to the granary of the world, and I shall surely find bread; I will go to the wide prairies and I shall find space to breathe; I will leave this old land where men tread on one another's heels. I will find this new earth, which covers one-third of the British Empire, and has only as yet seven million people. I shall surely find there room to live; I shall find there not only the common liberty of earth and air, but I want personal liberty. I want to live under a flag where rights are respected and justice is enforced. I want to live where a man can get the fruit for his labors and have his children safely around him, rear up his homestead and have his house as his castle. This is "an earth" I have not known in the past, but I shall find it in Canada.

And with the new earth something tells him that he may find a new heaven. It is hard to believe in God when the children cry for bread in London, and it is hard to believe in God in countries where life and liberty are uncertain for kith or kin. When the earth becomes new the heaven becomes new.

I have known many a man in the east end of London give his soul a fresh chance on going even to a new district outside London. The new earth brought with it the new heaven, and the man who had never darkened the church door from his old home finds himself in time inside of a church in his new district. Free from his old associates, the bad habits of his youth, a man looks to Canada for a new heaven. "Old things have passed away, all things are to become new." He gives his soul another chance. The very sound of church bells has an attraction connected with home which they did not have in the home land, and, unknown to himself, he looks for a fresh glimpse of God, and a new view of eternal truth, more glorious than the first sight of the Rocky Mountains. "We look," seems to be the cry of the 360,000 which sweep annually into the west, "we look for a new heaven and a new earth."

Are they to be doomed to disappointment? That is the real question which this Congress in Canada is called upon to answer.

How can this new nation, which will in all probability reach 100,000,000, destined, probably, to be the greatest nation for good or evil in the world, holding the key to the new world and to the old, satisfy the yearning desire of this great and growing multitude for something they have never seen on earth before?

Now, it is clear there must be in the new nation at least five things if it is not to wreck these hopes. There must be first, freedom. We British folk have drunk in the love of freedom with our first breath; we have fought for it in the past against enemies who seemed to crush it out; we have handed it on as a priceless boon to the new nations sprung from our loins.

The new nations must then be gloriously free, all the freer because so gloriously loyal.

But the freedom must be deeper and wider than political freedom in the ordinary sense. We are oppressed at home by monopolies from which we cannot, without injustice, become free. Monopolies, for instance, to sell drink, given for nothing in the past and in which millions are now invested belonging not only to the rich, but to the widow and the orphan. We have a land tenure of such a nature that it costs more to bring farm produce from a farm in the midlands to London than from Canada to the home country. Let the new nation be a land of the free all round.

With freedom must come equality of opportunity for all. Absolute equality is impossible. But let there be a fair opportunity for all. Let each one count for one and none for more than one, that no down-trodden slave shall find his way to this new earth without finding an equal chance with the world. This can be accomplished, this must be accomplished, if this is to be the greatest nation in the world. It is not too late for this here and now. You are not tied down by class distinction. There is only one aristocracy you know here, the aristocracy of merit, and in the new nation which is to be there must dominate from end to end the quiet but far reaching statement in the Bible: "There is but one God; even the Father and all ye are brethren."

In the third place, from end to end of the new nation there must be swift and accessible justice. You have inherited from the old home land the glorious conditions of unbought, unbuyable justice, but let it be cheaper and not less effective. Nothing calms passion, nothing stops crime, nothing prevents the lawlessness of lynching as the possession of incorruptible, speedy and effective justice, reading (in the words over the new central criminal court in London) "to avenge the children of the poor, and punish the wrong-doer."

But to prevent the need of avenging justice there must be fostered in the home-life of Canada, temperance, soberness, and chastity. "Better," said Miss Ellice Hopkins, very truly, "a fence at the top of the cliff than an ambulance at the bottom," and if you would recognise in the new nation one truth more clearly than another it should be the sacredness of the home life, the madness of allowing it to be broken up by easy divorce, the inculcation in the young of habits of virtue, the happiness of the pure in heart, and the national blessing which follows those who keep the fifth commandmant.

The new nation which is to be depends upon the homes of Canada, and the homes of Canada depend upon every child being taught, in the words of the old catechism, "To keep my body in temperance,

soberness and chastity, to earn my own living, to do my duty in that state of life, unto which it shall please God to call me."

But have we got even now a full picture of the new nation in its strength? Free, yes; equal, yes; just, sober and chaste, yes. But if that was all the verdict would be, one thing thou lackest, and of it the words would most certainly be true, "Though I speak with the tongues of men and of angels and have not charity, I am nothing." In other words, the Canadian of the future must be no Pharisaical, self-sufficient, exclusive sister nation to the nations of the earth, but looking, as she will, east and west, glancing through the holes in the Rocky Mountains at Japan and with a loyal, loving glance backward to the nation from which she sprang, she must be a true sister to the nations of the earth. There must breathe through her from end to end in the conduct of its members to one another and through the nation as a whole as a family of nations the spirit of the lofty motto. "Look not every man on his own things, but every man also on the things of others."

Messages of peace float again and again from the new world to the old. It was a great feat when the President of your sister nation on this side of the Atlantic brought to a close a war in the old world, but it may fall to the lot of this nation, which holds the key to both worlds, to preach a message of lasting peace to the whole family of the nations of the world.

But how is this to be accomplished? How is this freedom-loving, just, enlightened, unselfish nation to be formed? And after two thousand years of experience we stand on firm ground when we say—by the acceptance in all its fulness and by the diligent practice of the Christian faith.

What produced, what, in spite of all its shortcomings, is still called the best home life in the world until this new world was found—the home life of Europe? Read a work like Gesta Christi for an answer. The writer demonstrates that it was nothing but the Christian faith that produced it. It was the Christian church which first taught men to kneel together at the Christian altar, and it was the Christian church that first taught that all men are equal in the sight of God. It was the church with the Bible in its hand that taught the world that there is no respect of persons with God. It was the church of Christ which lifted up an ideal of personal purity, not as an idle dream, but as the standard of the home life of the world. It was the Christian church, which beginning its career by picking up the orphans abandoned to die at the Cisterns in Rome, has marked its course through Europe by the hospitals it has raised, and is today by its gospel of the Cross and its story of Christ's ministry of healing the main inspiration of every movement of philanthropy throughout the world.

Or read Bishop Ridley's "Snapshots from the South Pacific." What changed the roughness of Indian villages into the tidy respectable communities which commanded admiration from distinguished workers who watched the Bishop's work? The Christian gospel he

practiced. Few things have I ever read more touching than the death of Mrs. Ridley and the absolute confidence with which he trusted the burial of her body to the care of the Indians for whom she died. Or read "Changing China," by Lord William Cecil. What is China looking for as it wakes from its long sleep? It is turning for light, for education, for leading, and the same to a large extent is true of Japan. To the very Christian missionaries whom once it despised, but whom it desires now to possess before it can take its place amongst the great nations of the world.

It is certain, then, that Canada, if it is to be this great nation of the future, must master and live out the Christian faith, and it is this which gives a significance to this gathering in this new cathedral this morning.

Let us first gratefully acknowledge the great truths held in common by all Christians. If forty-one per cent of the seven millions in Canada are Roman Catholics, if there are seventeen Wesleyans, fifteen Presbyterians to every twelve of our church, how thankful we should be that nine-tenths of the truths we teach and preach are the same.

"I bow my head," said Mr. Gladstone, "before the three great truths held in common by all orthodox Christians, the Incarnation, the Atonement, and the doctrine of the Holy Trinity. Even if we went no further, how far-reaching are these three? To believe that the eternal Son of God came down to earth at all; to believe that he was made man. Difficulties about church government, important enough in their way, at least must be said to be relatively unimportant compared to such a belief that our sins are forgiven for Jesus Christ's sake; to believe in John Wesley's words that "the ocean of light and love flowed over the ocean of darkness and death," and that the day it flowed over it was Good Friday; to believe that no sin is so black but that it can be forgiven for Jesus Christ's sake! What a peace settles down upon the world before such a faith! To believe that we pray to God the Father through His Son and in the power of the Holy Spirit; that God is the Father from whom every family in heaven and on earth is named; that Jesus Christ is praying for us; that the Holy Spirit has come down and will provide us with all truth and give us in each hour what we ought to say and will strengthen us in trial, comfort us in sorrow and will sanctify and present us faultless at last before the presence of our Father.

Is that not a common heritage of all Christians in which we may be happy? But we may go further. Every Christian denomination believes in the power of grace. All believe, with more or less distinction, in the use of outward means of grace, and all, although some may never use a creed, will assent to the inspiring sentence to the Nicene Creed, "I believe in the life of the world to come." Therefore, instead of hardening the divisions between Christians, soften them in your new nation. There is no reason whatever why while holding fast to the distinctive principles which we believe we have in trust for the future, without which the new earth and the new

heaven will be incomplete, we should not work in brotherly sympathy with all those who name the name of Jesus as their Lord and ours.

But what, then, have we which we think a special heritage of priceless value for the life of a new nation? Can I put it better than by calling it an open Bible and an English Prayer Book?

An open Bible, which we hold in our hands as we teach; an open Bible in the mother tongue, accessible to all, from which mothers shall teach their children in every homestead in Canada; which heads of families shall read and teach to their helpers on the farms throughout the land, and which shall enter into the marrow of a national character as it has into the character of the Scotch and of the English who were the first settlers in Nova Scotia. It was one who, alas, left the church of his fathers, who said of the Bible: "It rings in our ears like the sound of church bells, which can never be forgotten—the music and the rhythm and cadences of our English Bible."

And with the Bible I must put as the heritage which you hold in trust for the welfare of this country the Book of Common Prayer of the Church of England.

It is, indeed, a happiness to be entrusted with a gift of a new and specially made Prayer Book for this Bicentenary, presented by our Sovereign Lord King George V., to the church in which the service was held, and which lies in this cathedral today, where it may be seen. Why is it that the Prayer Book is such a heritage? It unites this church by unbroken succession with the long past, with the same words, in the same way, with the same communion for bishops consecrated, for priests and deacons ordained as bishops, priests and deacons who have been consecrated and ordained in the days that are past. Here in this Prayer Book in our mother tongue is a liturgy for the Holy Communion in all the essentials, the same as the most ancient liturgies of Christendom. Here are prayers hot with the breath of ten thousand saints which have voiced the aspirations of men and women like ourselves in Latin, Greek and English for a thousand years. In it we find a truly democratic spirit united to foster the religion of this new nation.

We buried the late King with the same service with which we bury a pauper, and the Book of Common Prayer knows no distinction between class and class, rich and poor, lettered or unlearned.

It is possible to be a slave to the best of forms, and the churchman should be the first to pray in his own language, in informal mission services, intrepret the Bible in simple language to the ignorant and unlearned, but for all that he will be deeply thankful to have a standard of worship—a link with the past and a safeguard of doctrine in the English pure and undefiled of the Book of Common Prayer.

Will, then, the immigrant in search of a new earth and a new heaven be disappointed in his hope? Not if the church rises to the height of its opportunity. We know at home how hard it is to do so. I have come here across the seas to bring you a message of love and sympathy from those at home. We know how hard the problem of

the northwest presses on you. We know how hard it is for old Canada to do her duty by the new problem, and yet have energy and power to discharge her own task. We know how small and how poor is the earthly recompense of many of the clergy, especially in the country districts; but in spite of this we look to you with pride and hope, knowing you will not fail.

We will assist you all we can. Already fresh reinforcements have been sent to Edmonton. When Archdeacon Lloyd comes we will try and send him back with the recruits for which he asks.

But work as we may together, by ourselves we must fail. It is our belief that the Lord is working with us and will confirm the words with signs following. It is our belief that He desires to see a new heaven and a new earth here as well as hereafter. It is our belief that nothing will more assuredly hasten His kingdom in the east and west than a great Christian nation, striding the world at this place in the world's surface. It is for this we work, and pray, and give. Go back to your work, dear brethren, said the bishop, looking to the pews where the clergy sat. You who perhaps never see one another from year's end to year's end. You may be disheartened at times and think your solitary toil and labor is in vain. But it is not in vain. Without you it cannot be accomplished.

Go on teaching the children in that farm house; gather the few from the scattered district in your mission church; keep up your long rides or drives, station after station, for Christ is working out His purpose and is working it out through you. Only persevere, only be true to the old historic faith, only bring out of your treasuries things new and old and adapt the old faith to the needs of today, and there shall break out a light which shall light up the east and the west. Men will ask what this light means, and the answer will be this: That this is at last a new nation which is being born today, which is a perfectly Christian nation, dominated by Christian principles, and that this new nation, because it is from end to end Christian, has brought into the world at last a new heaven and a new earth wherein dwelleth righteousness.

Offertory Hymn, 249—"Lord, Enthroned in Heavenly Splendor."
Hymn (at offering of oblations) 260.—"Author of Life Divine."
Hymns (during Communion) 241—"By Christ Redeemed in Christ Restored." ....
Hymn 258—"We Pray Thee, Heavenly Father."
Hymn (during ablutions) 259—"We Hail Thee Now, O Jesus."
Nunc Dimittis ....Dean Crawford
Closing Hymn, 630—"The King of Love My Shepherd Is."

3 P. M. CHILDREN'S SERVICE.

Nothing could surpass in effectiveness the children's service in the afternoon. In its very simplicity lay its greatest charm.

After the processional hymn, No. 653, "We love the place O God") there followed the children's litany hymn No. 795, (Jesus, from Thy Throne on High."). The choir boys led the singing, but in the melody

of twice one thousand childish voices singing in unison their voices were lost as the sound of a flute in a grand orchestra.

The lofty arches of the beautiful cathedral could not ring with sweeter music. There is a probability that it never will. More children could not possibly be crowded into the sacred edifice and children's voices have a charm all their own.

The preacher was the Right Rev. Charles H. Brent, M.A., D.D., Bishop of the Philippines.

"Children of the City of Halifax and Dartmouth, one who has had the privilege of being brought up a Canadian boy, speaks to you. I am happy that I was thus brought up, and that I have not been weaned from my proud inheritance. No distance breaks the tie of blood—brothers are brothers evermore.

"I consider it the greatest privilege in the gift of the Church Congress that I am enabled to speak to the children of Halifax and Dartmouth. The future of Nova Scotia and of Canada is before me. I shall not now announce a text, but it will come later.

RIGHT REV. CHARLES H. BRENT, Bishop of the Philippines

It is a privilege to speak in this building. Nature has given lessons to men how to build. The lofty arches of the Cathedral are modelled from the forest arches of Nature. The window traceries are also suggested by nature, the sun shining through the trees. The whispering pines suggested a pipe-organ and at times the music suggested the noise of waters, the whisperings of the pines, the flash of lightnings, the roll of thunder and the babbling of the brook.

"I have seen," said Bishop Brent, "many cathedrals in many lands, but this is a worthy sister of the greatest. A presence fills it now, making it wonderful beyond that of any ordinary building. Greater than anything else is the mysterious presence here, unseen and real, who was invited in the anthem of yesterday's service, 'Arise, O Lord, into Thy resting-place.' There would be no delay about that coming. The invitation was not that He would come and leave shortly, but to abide for ever and that He, the Holy Spirit, would remain. Jesus is the friend of all, but especially so of children. If there was delight in Heaven on Saturday when the grown-ups sang their songs of praise in God's House, there would be additional delight when the children's invitation supplemented that of the adults."

The attractiveness of Christ, His gentleness and strength were then dwelt upon by the Bishop.

He understands children. He has the child-heart yet. We grow up, and lose our boyhood. Jesus is today a baby to the babies, a child to the children and a boy to the boys.

What a boy He was. With twinkling eyes, skipping feet and merry actions. He was a boy among boys.

He had a strong arm, a clear eye, a ringing laugh, a cheerful winning way. He still understands children, their joys and sorrows. He takes both, as it were, into His pierced hands. Besides having the child's heart, He is the children's God, for He said that only those who have children's hearts can enter His glorious Kingdom. Children see Christ very differently from the way grown-ups view Him. They see Him in His splendor, which fills His holy temple. They see His hands full of gifts. And that is right. He is here, by His Spirit to give.

Jesus was depicted as the dispenser of gifts to children. He had a four-fold increase, and thus he has these gifts in his hands, a crown, a flower, friends and a ladder.

"What is greater to love, or to be loved? Surely to love," answered the Bishop. The text would shortly come, and the Bishop asked the children to look out for it. It represented the four-fold increase of Christ "Jesus increased in wisdom and stature, and in favor with God and man." True wisdom is different from mere knowledge of facts. It comes from wearing the crown which Christ gives, the crown of thorns, which means pain, in order to qualify for the crown of life eternal. Flowers are mingled among the thorns, the best being the flower of self-control, the gift of Christ. It wins friends, and coupled with self-sacrifice has the peculiarity that the more we give the more we have.

The third gift is the thread of friendship. There are threads of all colors. We have all sorts of friends and the more we have the more we get.

The ladder of piety was the last gift described.

At the conclusion the preacher announced his text which had been withheld up to this time. He had gradually been working up to it and the words caused no surprise when finally announced.

Three times the Bishop repeated the words of his text, the great congregation following him in repeating the text, which was as follows:

"Jesus increased in wisdom and stature, and in favor with God and man."

Collects and Benediction.

Hymn No. 718—"There is a Happy Land."

4.30 P. M. MEETING FOR MEN.

Order of Service:

Hymn 617—"Soldiers of Christ, Arise."

Apostles' Creed.

The Confession.

Lord's Prayer and Collects.

Lesson, Romans XII.

The Right Reverend Frederick Courtney, D.D., Chairman, expressed his deep appreciation of the welcome he had received at Halifax from every friend of former years. This would cheer him in his varied life and work in New York. The opportunity was taken, also, to congratulate Bishop, clergy and people on the opening of the Cathedral. The men before him could finish it themselves. He also thanked the Bishop of Nova Scotia for his courtesy and kindness in inviting him to preach at the opening on Saturday.

ADDRESS.

Hymn No. 611—"Stand up, Stand up for Jesus."

The Right Rev. J. Taylor Smith, D.D., the Chaplain General of the British Forces, began by a reference to the difficulty and importance of his task that afternoon, addressing men. The men he saw before him inspired confidence in him. He hoped his words would help and not harm any man. He intended to preach of the divine act of procreation of children. Everyone would understand the importance of the subject. He visited frequently in his travels asylums, hospitals and convict persons, and saw there frequently men who would not be there had parents or guardians done their duty at the dawn of manhood. Certain physical facts should be given from a father to his son, without glossing, without false modesty, and so many sons would not set before noon. Better a fence on the top of a precipice than an ambulance at the bottom.

It is a solemn charge resting on each father of growing sons. It may mean the salvation of not only sons here and represented by these men, but it might mean the salvation of the country. The war in South Africa produced at every crisis men ready for special duties

assigned. They had been brought up well. When shall fathers speak to sons and influence them for right in these matters? The most important years in any man's life are from fifteen to twenty-five.

Problems of the old country were referred to. There are to be found in large cities parents at 16 or 17 and they bring into the world only puny, weak children, unfit for life's struggles. Was this also true of Canada? He could not say, he knew more of the Old Country. But when books and studies are forsaken for sport there is danger. "Tell me," said he, "the habits of a youth towards his fellows and I shall tell you his future in this world and the next."

RIGHT REV. BISHOP J. TAYLOR SMITH, D. D., C. V. O.,
Chaplain General to the British Forces.

Many lessons should be taught when children are less than ten years old, especially the great one that cleanliness is next to Godliness." Corrupting influences are found where we might least expect to find them. Hints are worse than useless, facts are required.

How to speak was then discussed. There were two ways, by parable and plain speech, of which the speaker preferred the latter. The signs of incipient manhood were referred to, such as change in the voice. A parable was mentioned to illustrate that way of dealing with the problem. His first impression of Sierra Leone was the beauty of the palm tree, the great trunk, the beautiful leaves. The enemy of the palm tree is the native who climbs the tree and taps it

and extracts liquid which is intoxicating on exposure. The effect on the tree is fatal, the leaves fall, or hang limp, the wood becomes soft, and decay is swift. The parable of the palm tree requires no explanation in England or Canada. Growing palm trees like growing boys require their strength. So much for parables.

As to using plain words, the other way, he advised speaking directly to boys of 14 or over, directly about the human body, every part and its uses. Interest and instruct boys in the exact knowledge which they require.

As well draw money out of the bank until principal and interest are exhausted as allow the forces of manhood to be sapped before interest is earned on the principal—the manhood every one before him needed.

A case was mentioned of a boy whom the speaker had had the privilege of influencing at a critical period—when he was leaving for school and years later he received the thanks of the boy grown into young manhood.

To young men of the ages of 18 to 25, the Bishop had a few plain words. He mentioned the victims of the white slave traffic and the excuses men will urge for supplying gthe money which creates a demand for them. The speaker saw no difference between the man who ruins a woman and the one who sinks her to deeper degradation.

The speaker's personal experience in dealing with convicts in England was drawn upon to furnish plain and telling illustrations; particularly one case of a man committed to prison for life at 18 years of age for murder, the crime being the result of lack of instruction in growing advancing years.

"Medical, mechanical and legal methods have all been tried," said the Bishop, "to make the sin of fornication safe," but without success. God has joined sin and suffering, and what God has joined together, no lies of men can sever.

The speaker dealt in vigorous language with several excuses offered by men for leading double lives, especially the saying that God has given passion for gratification.

"True men," said he, "put first things first." The man who attends to matters of the soul and of the mind first will surely attend to matters of the body. The candle is intended to be upright and to give light to all around. Its three parts, flame, wick and wax should be used properly in order that it may be of value, so with our lives of three parts, physical, mental and spiritual.

Woman is the rock on which men either burst asunder or find refuge. God's best gift to every men, next to that of His Son, is the gift of woman's love.

"Pray," said he, "for your future wife, and do not offer the excuse that you have not found her. She is somewhere learning in childhood, her duties. She has as much right to expect at God's altar a pure man, as you have to expect a pure woman." He had not spoken either as a Bishop or a Chaplain-General, though he was both.

He had spoken as a man to men. He announced his text at the last, the one hundred and thirty-ninth psalm and the central verse (14)—"I will praise Thee for I am fearfully and wonderfully made."

Hymn, 368—"O Lord our strength in weakness.

Benediction.

Hymn, 650—"Through the night of doubt and sorrow."

7 P. M. EVENING PRAYER.

Processional Hymn 380.

Exhortation, Confession, Absolution, Lord's Prayer:

The Rev. Jocelyn Perkins, Minor Canon, of Westminster Abbey.

Psalms cxxvii, cxxxiv ....Woodward

First Lesson

The Rev. Stuart Crockett, D.C.L., New York.

Magnificat ....Barnby

Second Lesson:

The Right Rev. W. W. Perrin, D.D., Lord Bishop of Columbia.

Nunc Dimittis ....Dean Crawford

Creeds, Versicles, Collects.

Rev. F. Ernest Smith, M.A.

Anthem: "Arise, O Lord, into Thy resting place".....Cobb

State Prayers and Collects:

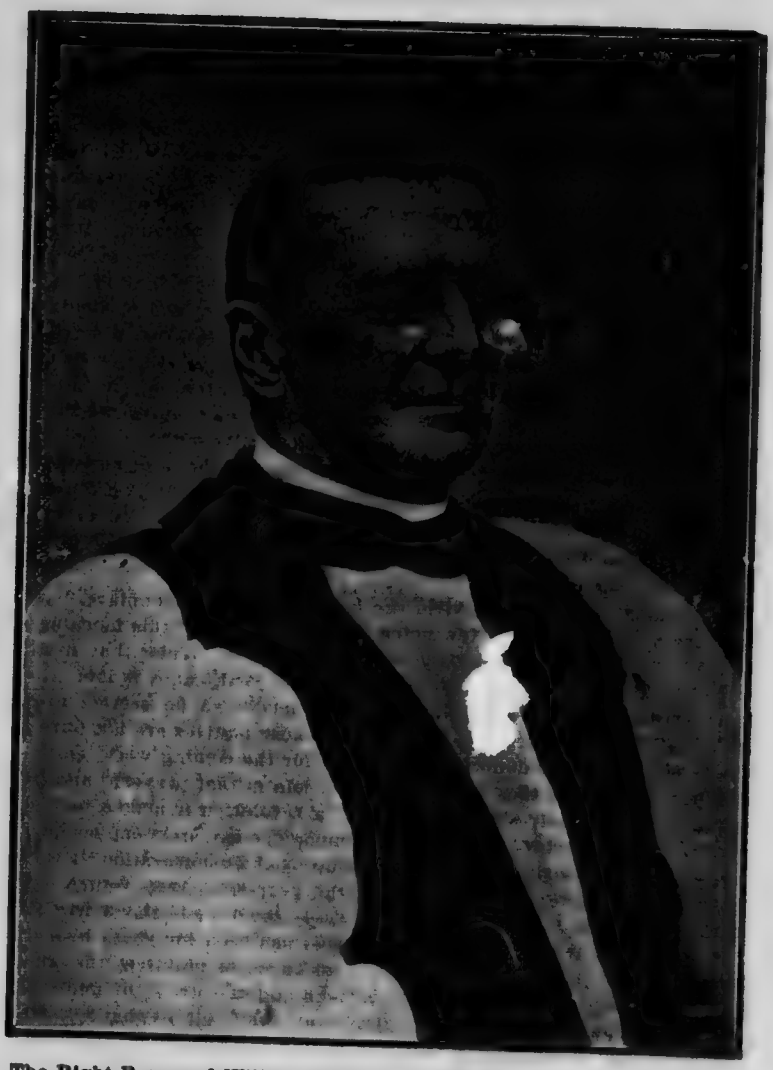
Rev. John Steere, Prebendary of St. Paul's, and Vicar of St. Peter's, Eaton Square, London.

Hymn 488.

SERMON.

"O go your way into His gates with thanksgiving, and into His courts with praise."—Psa. c. 3.

This is the last of the five beautiful services which have inaugurated the worship in this cathedral. We, who have come together from distant parts of Canada and the United States as well as from the Mother Country to rejoice with you, will appreciate what this cathedral means now and will mean to the generations to come. We must not forget, however, that there is a great body of people, many no doubt in this community, who are asking themselves why this great church has been built and why so much money should have been spent upon a structure simply for worship and from which no visible results will ever issue. We can almost hear their questions: "Why was not all this money devoted to the erection of a hospital that by its humane services the maimed might go forth healed and the sick restored to health?" "Would not it have been better even to have built a factory, whereby men and women would be enabled to earn an honest living?" "Why not something at all events, which would really be the means of improving the conditions of the people, creating a better civilization or a finer patriotism?"



The Right Reverend William Lawrence, D.D., Bishop of Massachusetts, and Chairman of the American House of Bishops, Boston.

In the face of these questions, which if they are not heard are felt and whispered, I should like to suggest four very simple and even commonplace purposes of this cathedral church, which, if they do not satisfy the questioner, will give us, and those who come after us, a firmer support in worship.

First, this cathedral stands, as does every other church, for the personal spiritual inspiration of the people. As we come to look into the deeper convictions of the citizens of every community, do we not discover that they at bottom believe in the worth of spiritual forces? A town may rejoice in the erection of a factory which will bring wealth into the community. It may well be grateful for the erection of a hospital, out of the doors of which one may see those who have been healed go forth; but there is one building in the community into which there go and from which there come forth every day in the year children who show no visible results of their occupancy of the building. The public school appeals to the community, and is gladly supported by the community, because it gives to the children a spirit of industry, a capacity to think—force of character—in other words, spiritual power. And as the citizen thinks the matter out, he discovers that in the long run it is the spiritual forces as represented in character, in courage, faith, public spirit, that really makes the city. Of what use is it to mend the leg of the drunkard, if he is to go back to his cups and be returned to the hospital in a month? The finest and deepest work in the community is in giving to each and every citizen such personal spiritual inspiration as will be moulded into character.

Now it is hard to make vivid the habitual and commonplace, but think for a moment what a few notes from the service of this morning may do for the citizen who really enters into it. Take that first prayer in the Communion Office, "Almighty God, unto whom all hearts are open, all desires known and from whom no secrets are hid." Let a man whose heart is not right, whose motives are not pure, who is planning some doubtful transaction for the coming week, enter the Church and hear those words and then join in that prayer; and if he really grasps their significance, what a revolution it makes in his motives and character! Or, as the Commandments are read one by one, and the responsive prayer is taken up by the congregation, if the words really enter into the hearts of the people, as they return to their homes, and their business, the whole town feels the spiritual impulse. A woman enters the church, who has been for years loaded down with the cares of the home, the sickness of children, the unemployment of her husband, and the fear and the dread of penury. She kneels and hears the words, "Come unto me, all ye that travail and are heavy laden, and I will give you rest," and she goes forth comforted and supported by a firm faith in her Saviour.

Multiply these simple instances by the number of those who make up one congregation in this church. Multiply that by the thousands who will worship here during the year, and by the ten thousand times ten thousand who will pray and praise within this building from generation to generation, and you catch a hint of the enormous power

which will go forth from this great spiritual power-house into the homes and streets of this city, aye, and into the distant parts of this great Dominion.

Second: The worship in this cathedral, as in all other churches, stands for spiritual solidarity. The sentinel upon the outpost, as he hears the sounds of the enemy's approach, would tremble, did he not know that behind him is the guard and behind the guard the brigade, and behind the brigade the division, and behind the division the whole militant force of the Nation, which at the sound of his rifle will support him. Men tell us again and again that they do not need to go to church, for their place of worship is "the great dome of heaven, the woods and the fields of nature.' Now as a matter of fact, practically how often of a Sunday morning do such men worship under "the great dome of heaven," and how often are they instead reading their newspapers or talking business with their neighbors?

Granted, however, that this isolated worship is practised, and granted that there are ten thousand isolated worshippers under the dome of heaven, is it not one of the weaknesses of the spiritual life of such people that they do worship in isolation, and lose the confidence which comes from a sense of spiritual solidarity, and miss the sympathetic influence which flows through common worship? The people whom we meet upon the street all seem to be interested in their own affairs, the shop-keeper in his shop, the mother in her family, the doctor in his practice, and there sometimes sweeps over us a sense of loneliness, a doubt of the reality of the spiritual life. "Is my struggle for a purer faith worth while?" we ask. "Are people religious, have they spiritual inspirations and difficulties of faith?" Then, of a Sunday, we enter the church and as we pass up the aisle and join in the worship, we recognise all about us, on their knees or singing their hymns, the very people who we supposed thought little or nothing of religion; and we discover that we have right here a hundred sympathetic souls, and they represent hundreds of others, in their churches worshipping. There then sweeps over us a consciousness of spiritual solidarity, a realization of the great body of the faithful. Questions and difficulties are not all settled by thinking them out—many of them are cleared by spiritual uplift and sympathy.

Aye, further, the church in its architecture and service speaks of spiritual solidarity with the past. Every word and note in our service comes to us weighted with the memories of the Church of other ages. As the years go by these windows and walls will speak to generation after generation of worshippers who have lived and died in the faith. The church will be more and more consecrated with spiritual inspirations and tender memories, so that as the little child enters, and the aged, they will by the very atmosphere of the place be kindled with finer aspirations, moved to purer thoughts, and in the consciousness of the spiritual solidarity of the whole Church gain power and serenity.

In the third place, this Church stands for loyalty to our rulers and our country. Many a man says: "I try to be a good citizen, I believe in my country, but I do not see the connection between Christ

and patriotism, or what religion has to do with my duty to my country." Is there, my friend, any institution or body of people throughout the whole Empire where the king and the other rulers of the people and the whole commonwealth are remembered and named day by day except in the churches of the Empire? What an enormous impulse toward a pure patriotism is kindled through the prayers of the churches! Look back throughout the history of your Empire and cut out from it everything that relates to the Church, forget the armies that have gone forth from the church doors to battle, wipe out the memory of the service of patriots in peace and the myriads of people who have caught note after note of patriotism within the walls of the church, and how much have you left of the finer patriotism of today?

No, it is from the Church and her worship that the great forces of patriotism go forth. Through prayer and praise there comes a subtle and quiet binding of the people together in a love for their country and a loyalty to their king. This great Dominion of Canada has before it ages of history greater than men dream of. Upon the reverence for those in authority, upon a desire for the public weal, upon a readiness of her citizens to serve each other, the welfare of this Dominion depends. Beneath all those elements lie those qualities and forces which are created and kindled through worship within the Church.

In the fourth place: This cathedral stands for the brotherhood of man throughout the world. It is a familiar story now, in the last half century, through the development of rapid transit the world has shrunken so that those peoples who fifty years ago were strangers to us are now our near neighbors. We are also aware how with this physical movement there has been developing a spiritual enthusiasm which allows us to call no man stranger, but all men brethren in Christ. Any church, therefore, today, no matter how small or weak, has before it the privilege rather than the duty of ministering not only to its own community, but to men throughout the world. The citizen who devotes himself to the welfare of his community and says that he has neither time nor money for those without, smiles condescendingly as his wife suggests the reality and the power of missions. But is it not a fact that it is the woman who, no less interested in her own community, is also interested in the welfare of distant people, has the really large conception of life, and who is sure to kindle the imagination of the youth and to win out in the coming generation?

I say "youth," for youth is idealistic and generous and full of faith. Coming as I do, from a community which, as this continent goes, is called ancient, I can speak frankly to you, who live in a similar community. Is it not one of the dangers of our older communities, as of old men, that we become timid, we hesitate to move forward with firm and long stride, we shrink from taking chances even in behalf of the best of causes, and we are inclined to think that it is all that we can do to support ourselves? Hence we cannot give sympathy or enthusiasm or money for those at a distance. This cathedral church stands here with a purpose. It is not a parish church, limited

by parochial lines and sympathies; it is a diocesan church. It stands here not to undermine or weaken the parish churches of the diocese, but to remind them of their larger life, that each and all of them are a part of a larger body. And again, this cathedral church stands here not only to represent the diocese, but the diocese as one diocese of a great Church in a great dominion, and the spiritual enthusiasm kindled within these walls will go out to the fields and the mining towns and the mountain fastnesses of the great Northwest. Through these spiritual impulses the whole Dominion will feel itself larger and stronger and more responsible for its own upbuilding in righteousness and truth.

And then those spiritual waves will sweep over the Pacific to the Orient, and kindle those great and mysterious peoples with new inspirations and hopes. Think of this movement simply from the commercial or the statesman's point of view—is it not for the safety and perhaps for the very existence of this Dominion and the United States that the people of Japan and China should be saturated with Christian thought and moved by Christian motives, so that, as they become far bigger, it may be richer and greater than we are, we may understand each other and may make treaties with each other, knowing that our ideals are similar and that our motives are for the benefit of the whole world and not of any special people?

Such emphasis will, I believe, be thrown back across the Atlantic, and will give new life and finer ambitions to the Mother Country, and to those other countries which, without the qualities of youth, may settle down to a listless dotage.

Thus, my friends, this cathedral, looking out, as it does, upon the Atlantic and beyond, and westward across the Dominion and Pacific and beyond, seems to gather into itself and into the hearts and thoughts of the people who worship here the consciousness of a world conquered for Christ.

Offertory Hymn, 337, (Tune 382)—"Lord of all Creation."

Benediction:
The Lord Bishop of Nova Scotia.

Closing Hymn, 37—"Saviour again to Thy Dear Name we raise."

LUNCHEON—MASONIC HALL, Saturday, Sept. 3rd.

The Diocesan Women's Cathedral League, organised some three years ago, entertained the visiting Bishops, official delegates and speakers at luncheon, at the Masonic Hall, on Saturday, September 3rd, at 3 p. m. There were about 150 guests.

The Bishop of Nova Scotia rose at 3.15 p.m. to express the pleasure felt by himself personally and the Diocese in general at welcoming so many representatives from various dioceses. He paid a tribute to the Bishop of London, the most distinguished visitor, as the successor of the prelate in whose diocese Nova Scotia was once included. He referred also to the interesting historical fact and coincidence that St. Paul's Cathedral, London, begun in 1695, was finished in 1710, the year when the history of the Anglican Church in the Dominion of Canada began. "Loyalty," said the Bishop, "is found in all directions here." He referred also to the presence of a distinguished representation of Old Scotland, the Bishop of Glasgow, and to the interesting historical connections between Massachusetts and Nova Scotia in alluding to the presence of the Bishop of Massachusetts. The fact that our Province produces much coal suggested that here we had the Bishop of Harrisburg, from a great coal producing section of Pennsylvania. He welcomed most cordially the former Bishop of this diocese, Bishop Courtney. The fact that the West still looks for wise men to the East, reminded the Bishop of the Archbishop of Rupert's Land.

Continuing the Bishop spoke of the work, and struggle and anxiety connected with the building of the Cathedral Two hundred years of history is not very much, perhaps, but what has made it, can make the future. "Let us," said the Bishop, "draw inspiration from this gathering." The Bishop concluded by saying that he hoped everyone would look to the past for suggestions and forward to the future with hope.

The Dean of Nova Scotia then rose to say first, in a humorous vein that the present Bishop of Nova Scotia was at one time associated in parochial work with him, as assistant, and that since then they have thought alike. This was the greatest day of his life. He mentioned the great credit due to Messrs. Cram, Goodhue and Ferguson, architects of the Cathedral, and to Messrs. S. M. Brookfield, Ltd., for their work. Especially had the Messrs. Brookfield taken a continuous interest in the work, aiding and encouraging the committee in times of trouble and perplexity. "That," said the Dean, "shows you, gentlemen, the kind of men we have had with us." On behalf the Dean and Chapter of the Cathedral, he welcomed all from north, east, south and west; he extended a cordial welcome particularly to the Bishop of London, the diocese to which we once belonged, and which has done so much during our period of independence to assist us, by the work of noble societies and in various other ways.

"We welcome you, my Lord," said the Dean, "for your very self. No churchman anywhere has read of you, who does not love you, for your worth." The Bishop of Glasgow was also welcomed personally, and the Dean was sorry there was no Irish Bishop present (laughter). He, the Dean, combined in his own persona, English, Scotich and Irish strains—(laughter). The Chaplain-General of His Majesty's forces (Bishop Taylor Smith) also received a cordial personal welcome. Referring to the United States he rejoiced in the fact that three Canadians were Bishops there (voice, "five, five"). Stronger bands than steel ropes bind us together. "We worship one God, with one tongue, in one way, with one heart." Bishop Brent of the Philippines, one of the Canadian-born Bishops of the American Church was specially welcomed, also the Bishop of Washington. The faces of so many, said the Dean, were familiar to him as old friends and associates in church work in Canada. Eighteen years of life in Nova Scotia has not made him forget the rest of Canada, though he loved this Province and City. He would he had one hundred hands to welcome all.

The Bishop of Nova Scotia rose to regret that the Lieutenant-Governor was not present. The following telegram had been received from him:

"Regret exceedingly my inability to attend and entertain your great Congress. From beautiful Guysboro I cordially welcome all who are assembled from outside your Diocese. Convey to them the message I would have given if present on behalf of the Province, that we welcome them heartily to our beloved Nova Scotia, that in yourself, the clergy and laity under you, we have a Christian asset of more value than gold, that God may prosper your meeting and bless your Church in the future as in the past in doing its full share in the building up in Nova Scotia of a citizenship that makes for the welfare of the land in which we live and the glory of God.

"DUNCAN C. FRASER,
"Lieut.-Gov. of Nova Scotia."

He called on Hon. A. K. Maclean, Attorney-General, to extend the greetings of the Government.

Hon. A. K. Maclean said he would not stray in fields unknown to him, lest he blunder. He could not speak as an Anglican, but felt sure that interest in the Bi-centenary was not confined to that Church (applause.) Peace between France and England had been followed by the beginning of Anglican Church services. That Church has by its work made for peace, and her victories as distinguished from those of military struggle. He referred to the "stately pile" of the Cathedral, that day opened for public worship, which as a new building had everything in its favor, its beauty and dignity, but no history but that will come. It stands at the end of two centuries of notable history, and will assist in making history in the coming years. He stated his great appreciation of the Bishop of London and of Bishop Brent of the Philippines. He extended most sincerely and heartily the greetings of the Government, and hoped that the delegates would carry away with them a good impression of the Province.

Alderman Geo. E. Mackenzie, in the absence of the Mayor of Halifax, congratulated the Anglican Church on the opening of its beautiful Cathedral. The old Church is full of vigor and life, and has just demonstrated what can be done when all pull together for a great and common purpose. He hoped all would carry away a good impression of the city by the sea.

Rev. John Forrest, D.D., Moderator of the Presbyterian Church in Canada and President of Dalhousie University. People from the United States thought they could talk of their country, but we here shall soon be able to give them leaves from our book. Though belonging to another religious body, he said he would be ashamed if he could not say for himself and the Presbyterian Church in Canada that they rejoiced in the results accomplished by Anglicans. He did say that most cordially and heartily, and conveyed to the guests the heartiest good-will of the Canadian Presbyterian Church from ocean to ocean. Our great points of agreement are infinitely more important than our little differences. He referred to the vast opportunities before the Presbyterian Church and other religious bodies in our great growing West. "There is a great work for all of us to do," said Dr. Forrest, "in winning this country for Christ." He concluded by saying that for other bodies which might not be officially represented he extended the most cordial wishes for the success of the great Congress.

The Bishop of London was the next speaker. At the mention of his name the 150 men at the table rose as one man.

The Bishop said he rejoiced to be in Canada again, especially in Halifax. "This," said he, "is a country of big rivers, big lakes, and big hearts"—(applause.) He agreed with Dr. Forrest entirely that the matters of agreement were of vastly greater importance than minor differences. He was in Halifax to have a jolly time, and was having it. He was delighted to see so many friends from the United States, faces which he had seen at the General Convention there three years ago. England looks with intense pride to Canada and hopes she will continue to prosper. The United States people have found what Canada is like, and they made the best Canadians. He mentioned the fact that King George had sent by his hands a Prayer Book for use on the reading desk of the Parish Church of St. Luke, Annapolis Royal, as a message of good-will to Canada and the whole Canadian Church. (At this point all rose and sang "God Save the King," concluding with three cheers for the King). The Bishop referred then to the great strain under which King and Empire had labored in the loss of King Edward. He was sure he never had heard the national anthem sung with greater vigor and enthusiasm and the King's heart was cheered by the sympathy of his subjects at home and in Canada.

The Bishop referring to the great interest felt in the Canadian West by the English Church, and said on his return home he would ordain 49 deacons and 25 priests for that great work. He extended the greetings of the whole English Church, and sat down amid a great burst of applause.

The Bishop of Massachusetts referred first to the historical connection between the State of Massachusetts and Nova Scotia. Continuing, he indicated some phases of Loyalist history. Relations be-

tween Massachusetts and Nova Scotia have been some times unpleasant, more often pleasant. The speaker referred to the opportunities before the United States and Canada, and possibly in Canada, as a new country, greater progress is being made. He said, too, that the United States and Canada are evidently determined to be at peace, as witness the fact of a great free waterway from the Gulf of St. Lawrence to the Great Lakes. Soon a century of peace would be celebrated by both countries, whose mixed populations had been touched by the spirit of Christ.

The Bishop of Glasgow said that the Primus of the Scottish Episcopal Church regretted that he was not present and had asked him to extend his own personal greetings and those of the whole Scottish Church. He said that were it not for the presence of United States people he would hesitate as to whether to speak in Gaelic or English—(laughter). He mentioned the fact of losing so many people from Scotland to Canada, and appreciated the fact that in Canada they are so well received and looked after. It was something to be a Scotsman, but one realized it more out of the old Scotland, and felt it especially here in the New—(applause). There was present at that lunch a man who had travelled from a point in Canada twice as far as the speaker had come, from Scotland, in order to attend the Bicentenary and every foot on Canadian soil. The Bishop had learned much about New Scotland in his recent trip from Yarmouth to Halifax. His heart had been cheered and rejoiced by the Bishop of London's address and the singing of the national anthem ,which had followed. He thanked the committee and Congress people generally for the splendid welcome he had received.

The Archbishop of Rupert's Land: Having listened to the "wise men from the east" he wished to speak as a "hungry man from the west" who had enjoyed heartily the good things provided by the ladies. The monument to the courage and zeal and faith opened that morning was a splendid addition to the Cathedrals of the Dominion of Canada. He proposed to erect a Cathedral in Winnipeg. Speaking for western men they had been deeply touched by the cordial welcome extended by the Government of Nova Scotia, the City of Halifax, and the Diocese of Nova Scotia. They knew a good deal about Halifax out in Winnipeg, but he could say with the Queen of Sheba that the half had not been told. The harbor was a great asset. If Halifax would send the West some fish, the West would respond with No. 1 hard wheat.

His Honor Judge McDonald, of Brockville, Ont., referred to the splendid address of Dr. Forrest ,and expressed his entire approval of all the doctor had said. A most noble work was being done by the great Church represented by Dr. Forrest in the middle and far West. The noble life, especially of Rev. Dr. Robertson had done more than would ever be recorded here for true progress in the whole West.

The Bishop of Nova Scotia reminded the guests that the City was giving, at the Public Gardens, a band concert, to begin after the luncheon, and said that the visitors would find the Gardens the great beauty-spot in the City. The luncheon was concluded by the singing of the Doxology.

BAND CONCERT, PUBLIC GARDENS, SATURDAY, SEPT. 12.

The following is the programme of the band concert given by the City of Halifax in the Public Gardens, in honor of the visiting Bishops and Clergy, Saturday, Sept. 3, 1910, the day of the Dedication of All Saints' Cathedral:

March—"Bunch of Roses.....Rosa
Overture—"Zampa" .....Herold
Valse—"Gold and Silver" .....Lehar
Selection—"I Lombardi" .....Verdi
Cornet Polka—"Besses O' th' Barn'".....Clement
Corpl. Bodell.
Selection—"Maritana" .....Wallace
Introduction—"Act III., Lohengrin" .....Wagner
Polonaise—"Mignon" .....Faure
"O, Canada."
"God Save the King."

M. RYAN, Bandmaster,
Royal Canadian Regiment.

SUNDAY, SEPTEMBER 4th.

SPECIAL SERVICES IN THE PARISH CHURCHES OF HALIFAX, DARTMOUTH AND BEDFORD.

PREACHERS:

St. Paul's, Halifax.
11 a.m. The Right Rev. Archibald Ean Campbell, M.A., D.D., Lord Bishop of Glasgow and Galloway, Glasgow, Scotland.
7 p.m. The Right Rev. Thomas F. Gailor, M.A., D.D., Bishop of Tennessee, Memphis, Tenn.

St. George's, Halifax.
11 a.m. The Right Rev. Alfred Harding, M.A., D.D., Bishop of Washington, Washington, D.C.
7 p.m. The Right Rev. James D. Morrison, M.A., D.D., Bishop of Duluth, Duluth, Minn.

St. Mark's, Halifax.
11 a.m. The Right Rev. John Taylor Smith, K.C.V.O., D.D., Chaplain-General to His Majesty's Forces, London, Eng.
7 p.m. The Right Rev. Charles Sanford Olmstead, D.D., Bishop of Colorado, Denver, Col.

Trinity, Halifax.
11 a.m. The Right Rev. William Lennox Mills, D.D., D.D., D.C.L., Lord Bishop of Ontario, King-Ont.
7 p.m. The Right Rev. John Philip DuMoulin, M.A., D.D., D.C.L., Lord Bishop of Niagara, Hamilton, Ont.

St. Matthias, Halifax.
11 a.m. The Right Rev. Charles Tyler Olmstead, M.A., LL.D., Bishop of Central New York, Utica, N. Y.
7 p.m. The Right Rev. James Fielding Sweeny, M.A., D.D., Lord Bishop of Toronto, Toronto, Ont.

Christ Church, Dartmouth.
11 a.m. The Most Rev. Samuel Pritchard Matheson, D.D., D.C.L., Lord Archbishop and Metropolitan of Rupert's Land; Primate of all Canada, Winnipeg, Man.
7 p.m. The Right Rev. J. H. Darlington, D.D., Bishop of Harrisburg, Harrisburg, Pa.

All Saints', Bedford.
7 p.m. The Right Rev. Geo. Thorneloe, M.A., D.D., D.C.L., Lord Bishop of Algoma, Sault Ste. Marie, Ont.

The Canadian Church Congress, September 5th, 6th and 7th.

The opening proceedings of the Congress took place at 10 o'clock, at St. Paul's Hall, and at 11.30 o'clock at the Masonic Hall, Monday morning, Sept. 5th.

The Chairman of the first session at Section A., the Most Rev. S. P. Matheson, D.D., the Archbishop of Rupert's Land, and Primate of Canada, called the meeting to order at ten o'clock. Hymn 287, "Old Hundredth" was then sung, and was followed by prayers, concluding with the Lord's Prayer.

The Bishop of the Diocese, as President of the Congress, then made a few remarks, saying among other things that time would only allow a few words, but a few were necessary. It was usual in such congresses for the President to deliver an inaugural address. Under the circumstances, with such a wealth of speakers, he would forego delivering such an address in order to give the notable speakers the fullest opportunities to deliver their important messages.

Perhaps we have attempted too much, said his lordship. We should remember, however, that we are here to do God's work and nothing is too good or too great for such a work. The great stone memorial, the Cathedral, is not simply an enduring mass of masonry, it is filled with a presence which will always pervade it. The celebration will not only commemorate the past, but will last for all time in the hearts and minds of those who hear the messages delivered.

The Bishop of London was asked to say a few words by way of send off. He said he had been saying "a few words" ever since he arrived in the city. He would say a few more words on this occasion. The Bishop spoke of Church Congresses in England, where one is held yearly, as great forces for welding the Church together. He wished the Congress Godspeed. There were burning questions to be discussed. Every question should be a burning one and the hotter the better, so long as no burns resulted. The young men of Canada should be got hold of on the purity question. Better a fence at the top of the precipice than an ambulance at the bottom. If the men are got hold of there will be no need of rescue work. He hoped the Congress would result in lasting good.

The Chairman, the Honorary President of the Congress, spoke very briefly, his desire being to give the time to other speakers. He wished Godspeed to the Congress.

The Child, The Church and the Home.

THE CHILD IN THE HOME.

(Parental Responsibility. Family Worship.)

Chairman—The Right Rev. John A. Richardson, M.A., D.D., Lord Bishop of Fredericton, Fredericton, N. B.

Speakers: 1. James Edmund Jones, Esq., B.A., Toronto, Ont.
2. Mrs. H. P. Plumptre, St. James' Rectory, Toronto, Ont.
3. The Rev. the Hon. Edward Lyttleton, M.A., B.D., Head Master of Eton College, Eton, Eng.
4. Rev. Thomas W. Powell, M.A., President of the University of King's College, Windsor, N.S.

THE RIGHT REV. J. A. RICHARDSON, D. D.,
Lord Bishop of Fredericton

The Chairman, the Bishop of Fredericton, after prayer and the singing of hymn 566, "O God Our Help in Ages Past," designated the subject before the section as the most important before the Congress. He then explained that the Rev. Edward Lyttleton, head master of Eton, who was to have taken part, was not present, cabling a message of regret, and stating that the illness of his wife made it impossible to attend the Congress. He called on the first speaker.

James Edmund Jones, of Toronto, Ont.:

So far as the child in the home is concerned, probably one of the most difficult problems is how to so train the young child that he may in later life continue to regard it as his first and most solemn duty and pleasure to pour forth his soul in private prayer and praise to Almighty God. Does the Church in this practical and busy age give any or sufficient help to parents in observing their solemn obligation to teach their children such prayers as may render communion with their Maker something very real and not something perfunctory merely?

And first, let me say, not merely from a personal view and experience, but also from a knowledge gained by discussing the subject many times with young men belonging to my Bible class and with others, that many children give up the habit of private prayer because they have outgrown the baby prayers taught in infancy, and were not taught anything more suitable to use as they grew older. Children grow up sooner than they used to, and early find that they have no inclination to repeat prayers, which however suitable for lisping baby lips are—may I say it?—beneath the dignity of a boy who is perhaps learning to be a husky Rugby football player. Sunday school teachers have found the difficulty in the matter of hymns, and inasmuch as many hymns are used as prayers I may easily find illustrations. Jane Leeson's beautiful hymn:

"Loving Shepherd of Thy Sheep,
Keep Thy Lamb in Safety Keep"

demands an attitude of mind from the child that is not now common, especially in boys, who refuse to proclaim themselves as "little lambs" or "little children weak." No doubt in later life we can again adopt those phrases, but, in the meantime, the child's habit of prayer is interrupted, if not destroyed, because he has nothing to take the place of his baby prayers.

And let me here draw your attention to the fact that the Hymnal Committee were agreed that we should restrict the number of infantile hymns, and include more of those that are suitable for older children, and they even ventured to alter Miss Leeson's hymn to

"Loving Shepherd of Thy Sheep,
Keep us all in safety keep."

I shall not stop to speak of the extempore prayer that every child ought to be taught to make, and which, alas, in most cases, consists merely of the words "God Bless," followed by a list of persons, and perhaps pets, and nothing more. But I do want to protest against the paucity of prayers which prevails at most mothers' knees, and this, too, when the child is of that age when nothing attracts him so much as variety, and when he is busy with making all kinds of collections, stamps, coins and what not. Why not interest him in a collection of prayers? I speak from a very recent experience, for my

own boy at eight years of age takes pride in recounting the list of various prayers and hymns that he can use at his devotions, and my little girl of seven, on my return from a holiday this summer, on her own notion, repeated a different prayer each night for a week, and took much greater interest because she was making her own choice, and was not repeating it mechanically.

JAMES EDMUND JONES

Is it not better that children should be taught prayers and hymns, which will remain their prized possessions all through life, even if at first they may be beyond their full comprehension? My father taught me, among other prayers:

"Glory to Thee, my God, this night;"

and this is the type of memorised prayer that the Church might well encourage parents to teach their children. And let scope also be allowed for thoughtful child minds. I found, for instance, that my eight-year-old boy had bound together some proof sheets of the Book of Common Praise that he had rescued from my waste paper basket, and had, without a suggestion from anyone, spelled out, committed to memory, and added to his collection of prayers, Fanny Crosby's tender

"Safe in the arms of Jesus."

Perhaps the greatest problem confronting parents in regard to "The Child in the Home" is how to keep him there. And it is perhaps on Sunday more than any other day that the child strays from the home and meets influences detrimental to his best spiritual life.

In our boyhood no doubt some of our parents erred in enforcing too solemn a Sunday observance, but now, alas, the pendulum has swung the other way, and it is hardly necessary any longer to warn people against too strict a Sabbath observance. I remember that my dear mother did not wish me even to go for a walk after Sunday School, and her choice of Sunday reading was stricter than many conscientious parents now think necessary. But her training was a thousand times better than that which prevails in many households now where Sunday sporting newspaper columns, ragtime music and questionable novels occupy such portions of the Sabbath as are not devoted to careless indolence. Every year musical instruments in homes are becoming more common, and with them the ability to play thereon. It is encouraging to learn that already the Book of Common Praise is being found to be a great help in a proper observance of Sunday evening. Canadian Presbyterians tells us that their excellent book has during the last ten years, gradually become their book of sacred song in the home as well as in the church. Will it not be a great advantage to our work among the children in the home if we can gather them round us on Sunday evenings and explore the richness of our collection? In it are over eleven hundred musical settings. Can we fully learn or appreciate these while confining our knowledge of them to the few, the very few, that we hear at Sunday services we attend, where perhaps the organist, the choir, or the clergyman, by ignorance, indolence, or disinclination, which they term conservatism, refuse to permit us to learn anything new? Many organists are so busy making their choirs learn impossible Te Deums, that they have not time to learn one little, easy, new hymn tune for each Sunday. And where an hour or more of song after evening Service on Sunday might weary, if the hymns were all sung in the high keys to which they are set in the old hymnals, the lower keys of the Book of Common Praise will encourage the most modest singer to raise his voice in those drawing room services of song that ought to be more often provided for the children in our homes. We rejoice to hear that it is becoming more common to select a children's hymn for the Sunday morning service. At Toronto Island, a great resort for children, this is one of the attractions of the morning service, and, judging from the hearty manner in which the hymn is always sung, it is clear that the adults enjoy it as much as the children. And even in the large City Churches the custom is growing. My own children at their parish church, the Church of the Redeemer, are always keen to look up and see what children's hymn has been chosen for the day. And little wonder, when the sermon at almost every church is necessarily over the heads of the children, and there is little beyond the Lord's Prayer that they can join in.

Why is it that our children can sing words, music and all, of "Everybody works but father," and "Yip I Addy I Aye," and other such

modern classics, but stumble over even the first stanza of a classic hymn?

Why is it that nowadays so little attempt is made to memorize? Is it the fault of school or home training? Or is it due to the multiplicity of subjects taught which leaves no time for us and our children to commit to memory those masterpieces of prose and poetry, the repetition of which would comfort our declining years, and in the meantime help us to entertain our friends and ourselves? Do parents content themselves with once a year or less, hearing their children's rhetorical effort at school exercises, or do we make it the highest ambition of the child to excel at reading and recitation in the sacred precincts of the family circle? Do we take that keen interest in the studies of the child as led my dear father, for instance, to enquire each evening what I had learned that day that I did not know before? Do we concern ourselves as to what, if any, course of scripture reading our children follow? Or do we permit, perhaps without inquiry, some conscientious child to read through the Bible, every word, genealogies, Levitical law and all, under a mistaken idea that there is a duty resting upon every modern Christian to read every word of Holy Writ? Is there any object in our not admitting that many passages, at any rate for many minds and certainly for many children's minds, are not profitable reading, and tend rather to weary the reader of Holy Writ, where the reading ought to become each year more enjoyable? And how shall we help our children and ourselves to make a wise selection of passages? Do marked Bibles help? Or is it not wiser to leave each reader to mark his own Bible? These and many other searching questions will perhaps be discussed by those who follow the three appointed speakers.

And while I am upon this subject let me say that from inquiries extending over many years I am constrained to believe that most parents fail in making a proper effort to secure the physical and spiritual health of their children, so far as frank and full discussion of vice in all its forms may serve to deter boys and girls from the grosser forms of vice. They hear that occasionally from a polite pulpit where the preacher feels himself restrained by the fact that he is addressing a mixed audience. Vague hints are worse than silence. Several times a year I talk to my large Bible class in a manner and in a detail that I find few parents have the courage to essay. Why should our children learn the details of vice—for learn they will—from persons who are mostly vicious themselves? And while acquiring such knowledge children rarely learn the awful effects, physical and spiritual, of vice upon them and upon their offspring. And if any parents' natural cowardice is so great that he or she cannot summon up courage to make the child feel that the parent is the only real confident and instructor, then there are books, good clean books, which do not leave the child vaguely wondering what it is all about till some more precocious child tells him in language that lowers the child's respect for our animal nature, but good clean books that will start the child right in his attitude towards the wonderful things of our physical life.

Nor let the mother shirk her duty in this respect. Alas, it is only too true that many mothers allow their daughters to be in the private and intimate company of men they know nothing about, or of men, too, of whom they ought to know something, for if they knew, if they took the trouble to make inquiries, they would find that their innocent daughters are in most dangerous company. And they permit this, too, without imparting to them that knowledge which is needed for protection. And it must be admitted too, that they even permit their daughters to marry while they are still as ignorant of the mysteries of birth and life as a child five years of age. It is wrong, all wrong. We would have less of the social evil to deal with if the parents did their duty before the child leaves childhood and passes into boyhood and girlhood.

It is interesting to remember that one of the best additions to our hymnody in the Book of Common Praise is a hymn on purity, by Mrs. Plumptre, from which the following verses are taken:

Keep thyself pure! Christ's soldier, hear,
Through life's loud strife the call rings clear.
Thy Captain speaks; His word obey;
So shall thy strength be as thy day.

Keep thyself pure! When lusts assail,
When flesh is strong, and spirit frail,
Fight on, a fadeless crown thy meed—
Thy body as thy captive lead.

It seems to me (and being the son of a clergyman I make the suggestion modestly, and not without conferring with clergymen of parochial experience) that some thing might be done to make it easier for the clergy to make their pastoral visits something more than polite society calls, where the weather and the local gossip are the principal topics of conversation. Would not most parents be greatly interested in discussing and possessing a leaflet containing prayers to teach their children? I know that some one will at once say that such manuals are easily obtained, and that most children are given them at confirmation. And again, it will be said that in addition both parents and children possess the Book of Common Prayer and the Book of Common Praise, and can make their own selections. But the ordinary man and woman is lazy, if not incompetent, and will not make the selection. They need something simple and comparatively short. The boys and young men of my Bible class found very useful a neatly framed printed card of prayers and hymns which I prepared. And quite recently I was much encouraged by a spontaneous request from the Class Committee to reprint the prayers for them with some we have added.

Might not the parish priest also give more interest to the services if upon his pastoral visits he discussed the selection of hymns? And from this would flow quite naturally a discussion of the hymns themselves. I mean the words, not the tunes. And thus the clergy might be encouraged to learn in order to teach more of that wonder-

fully interesting department of learning called hymnology. And might not our clergy also be led to discuss with their parishioners on such pastoral visits the choice of books, and more particularly of religious and devotional books, and books upon physical life?

THE REV. THE HON. EDWARD LYTTLETON, M.A., B.D., Head Master of Eton College, Eton, Eng.

I will mention first certain principles which have a bearing on this subject, and which as they are to me too fundamental to be discussed, are assumed, and the stating of them will serve to give a necessary limitation to a very wide subject:

(1). The first assumption is that the best training of children in the home being the main question, we have to consider before everything else how to bring them up as Christians: that is to say, the influences to be brought into play on children's lives ought to be different entirely from what they would be if Christ had never died for mankind and if faith were not the first requisite in every follower of Him.

(2). The next is that this training in the faith of Christ is not antagonistic to the training in citizenship, but absolutely necessary to the training in citizenship being a reality. If there were an antagonism between the two I should hold that the training in citizenship should go to the wall. But I am convinced that it is not so, but that if a nation grows up to manhood imbued with the faith in Christ, not only talking about it, but living in it and holding it fast, strong in the experience which that living in it brings, then that nation will be in the truest sense of the much-abused words, prosperous and progressive. In other words, the Creator of this Universe has revealed a certain way in which man ought to walk, and if man does so walk he gains the character which God intended him to gain, that is Righteousness, and that the old saying "Righteousness exalteth a nation" is just as true now as when it was first uttered.

(3). I further assume that the righteousness here spoken of is righteousness as explained by St. Paul and the New Testament writers generally. In other words, there is evidently a wrong way or many wrong ways, in which man "goeth about to establish his own righteousness," but only one way which is in conformity with the Gospel, and that is by personal faith in a personal Redeemer, a faith which assures us that our salvation is already wrought and that our lives are to be lived in gratitude to God for a victory over sin already won by Christ. There is no need to consider any of these other ways. They may be good or only better than nothing. In any case they cannot be the best. The more zealously we pursue them, the sooner we find they are inadequate, and that we must return to the doctrine of life expounded and lived by our Lord and His Apostles.

(4). Again, if it is felt, as it well may be, that there is a far more pressing question than home training and that is the maintenance of families to train, I don't dispute it, or affirm it. Whether the children that are born nowadays are as good as formerly, are as good as they ought to be; whether the phenomenon of small families is a

deadly symptom or not, is beside the present question. I am not discussing the quality of children with whom we might have to deal, but those with whom we have as a fact to deal.

(5). Lastly, I must direct my remarks to practical training, not to the unconscious influence of home or parents. I mean that if any one maintains that intercessory prayer is more important than any education, I would not dispute it. Nor do I traverse the opinion that the unconscious atmosphere of home is more important than anything that is said or done with the direct object of training. These matters we must generally leave outside the present discussion. We are concerned with that part of a parent's dealing with his children which may or may not be the least important, viz., the measures he takes consciously for training them.

Bearing in mind then, these limitations of the topic, I would ask your attention to the very striking fact not unfrequently mentioned in educational circles in England, viz., that the majority of the eminent men whose lives fill the pages of our Dictionary of National Biography were the sons of country clergymen. I have been told that the proportion is 54 per cent., and if we remember that such homes between, say, the Reformation and the beginning of Queen Victoria's reign were a small minority of educated homes, we shall agree that the startling result cannot be accidental. But how is it to be interpreted?

Obviously, what we require here is a clear view of the difference between clerical homes during the centuries under discussion and lay homes. I do not know if such an enquiry has ever been undertaken, and would preface any remarks I make on the subject by disavowing any special knowledge entitling anything like confident statement. But I hardly think we should be going beyond the truth if we put the case as follows: That during the years in which England did most in the way of great achievement the homes which produced most of her greatest men were specially those most unlike the prevailing type of upper class home today. That is to say, if all educated homes in 1700 were marked by monotony of life that was specially true of the clerical homes. If strict and unquestioning obedience to parents was enforced generally on all children, it, was more universally enforced and more rigidly on the children of clergymen. If again in those quieter times children saw more of their parents and especially of their father than they do today, the country clergyman's occupation allowed that to be especially true of his home. Lastly, the distinguished characteristic of these homes at all times must be carefully noted. No matter, if we can recall exceptions both numerous and deplorable, it remains true that in the main these homes revealed to the children, day by day, and year by year, lives lived by parents which were inspired by unworldly objects and motives. In short, most of what the children saw of the parents' activities spoke to them directly of duty to man and worship towards God. I conceive that only in quite a minority of cases would the prevailing tone of such homes teach self-indulgence or worldliness.

But before continuing this line of thought, I must answer two objections which may be urged. First it may be said that I am departing from the first principle mentioned at the beginning of this paper, i. e., I am considering not the training of Christians, but that of great men of all kinds, some of them not distinguished as examples of Christian life. The answer is that if a certain form of Christianity in the home produces eminent men it is to be inferred that our ideas of greatness are not altogether out of keeping with the Gospel teaching. It seems clear that grand qualities, bravery, bodily and mental robustness, foresight, pertinacity and so forth were really encouraged by the homes under discussion, and if so it only goes to prove that the doing of one's duty to God does not involve making a mess of our life on earth, but the very contrary. And even if the after lives of some were ungodly, yet the fine qualities they exhibited may have been partly the result of their nurture, even if later influences prevented them from being loyal to the principles learned in childhood.

The next objection is, that I have omitted one characteristic common to all homes of the time we are thinking of: that is the training of children in them all was haphazard and left much to chance apparently; anyhow it was free from all the scrupulous educational theories of the present day, and can hardly be used as a model if we are in search of principles, because it may be said there were none.

This is perfectly true. If we had asked the father of Nelson, for instance, on what principles he was training his son, he would have been sorely puzzled what to answer. But the admission comes to very little. It only means that the two great determining factors of the influence of the stock and the general unconscious atmosphere of the home, are likely to be the more potent than the conscious training. But this we knew before. It may be that some of those influences and something of that atmosphere are irrevocably lost to modern life. If so, it is of no use to recommend them. But perhaps the loss is not irrevocable after all. At least we may do something to check the recklessness with which we are throwing them away.

But before grappling with this part of the subject I would emphasize again the relation between morality and religion. On a large scale in England facts seem to show that good citizenship must rest and always has rested on a religious foundation. Some people think otherwise and point to the Japanese, but the controversy is, as usual, irrelevant for Christians. We do not teach religion because it leads to good citizenship, but because it is obviously the first duty of a Christian to hand on the divine message he has received. Christianity is either everything or nothing. The worst possible travesty of it is to first confess it to be true, and then to teach it in order to back up the philanthropists and the police. If it is true, two things follow. It is and must be the source and inspiration and ground principle of everything that is good, and so we must begin with it always. Secondly, where its meaning is grasped, however simple and unanalytic the view of it may be, morality will follow. We could afford to be less anxious about conduct if we had more faith.

Therefore, knowing that human beings of all ages learn far more securely from experience than they do from exhortation, the first thing we parents have to do is simply what we should have to do it if we were not parents at all; that is, live as men and women who have been redeemed. Here it is necessary to remark on the two great and widely differing views of Christianity which prevail and have always prevailed. One is that we are to strive for salvation by obedience, hoping that at some future date it may be won. The other is to think of salvation as something already accomplished, but waiting to be taken in by the human heart. There is not the slightest doubt that the latter is the teaching of the New Testament, but the former seems simpler and has always been attractive because it demands less of the difficult quality of humility; it looks upon man as winning heaven by his own efforts instead of receiving it now as a free gift from God.

Now very little reflection will show us that home training will be one thing if the first of those views is held by the parents and quite another if the second is held, or rather if it is being patiently acquired.

The one must and does result in a spirit of bondage leading to fear, the other invests the struggle of life with sonship and gratitude, and thus there will be a different atmosphere which will affect every minute of every day. We don't realize what existence to a growing boy would be if the ground fact of his life were realized by his parents and schoolmasters, viz., that he is regenerate actually and in fact endowed with the new life. I know no other principle—nor is one required—which will enable us to obey the grand educational law of appealing to the better self; of assuming that there is plenty of good in the most wayward, and the most obstinate and irresponsive. But his better self will not know what you mean unless he has been brought early in life to learn that all of us are "compassed about with songs of deliverance," because we are already redeemed by the Sacrifice of Christ. If the adults in a Christian home could only combine to show the true joy of the life of following Christ, there would be far fewer Christians allowed to grow up in infirm and ignorant ideas as to what Christianity is. There can hardly be any doubt that the appalling lack of virility and quiet confidence in religious principle, which is everywhere observable, is largely due to the substitution in homes of the gloomy bondage to law for the glorious liberty and sense of redemption which belong only to the Gospel.

This paper, then, is a plea for our giving our best endeavors to the planting deep in children's hearts, first and foremost always, the meaning of the Gospel, viz: that this world is a place redeemed already, but only a few of its inhabitants know the fact, and many who have been told it are unable to believe it. Where it is known and lived in, this message transforms life.

Now to this end, the consistent lives of parents would probably be sufficient, if combined with sympathy and if it were possible to relegate naturally the amusements necessary for young people more

strictly than we do to festivals which have a Christian meaning. But as both conditions are very uncertain, we should be vigilant against any influences which may predispose the child to the contrary view of life and under which he may easily fall.

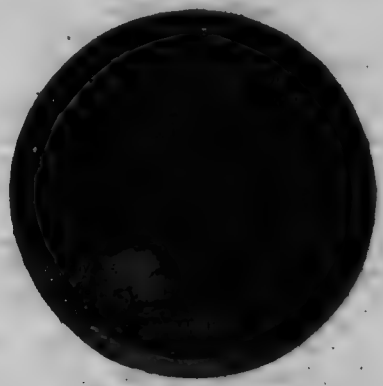
One of the most deadly is the struggle to make happiness in childhood the first aim. Considering the universality of the blunder, it is a marvellous fact that any young people grow to believe that the world is a redeemed place: because the surfeit of amusement plants a conviction that the world is a failure. In not very many homes are children led to learn that happiness comes not from amusement, but from something higher which very often calls for renunciation. Remember that the belief in pleasure is downright incompatible with the belief in the Cross as a redemptive power. I care not now whether it is compatible with good citizenship; the real horror of the pursuit of pleasure as the first thing in life is that it leads through experience to the belief that life is a fraud and a failure; the exact contrary of the belief of all true Christians that the work of Christ was the salvation of the world, and whereas there is no faith without joy, the pursuit of pleasure can only achieve gloom.

Similarly in the intellectual department, the important thing is not that a child's mind should be well-trained, but that it should be well-trained for the right reason. In our ordinary talk we assume that reason to be the fitting of the child for the life that lies before him; or the maintenance of our position among nations or the anticipation of French or American inventiveness; or the competition for a livelihood in the Mother-Country. But we cannot really believe that these things are to be put first. Supposing, what is doubtful, that good teaching can equip a boy with cleverness, what have you done with him unless there is deep within him the desire to do God's will? You have simply presented him with a keen, dangerous weapon which he may brandish here and there and everywhere in a spirit of lively egoism, as if he were doing all this His Creator or his fellow creatures could demand of him. We ought not to need the unrest of India to bring us to our senses, because we have numerous instances of clever egoism at home, and we ought to have learnt that if God is not the centre of a young man's life the ego will be, and if God is the centre it is because His infinite love for man revealed in Christ is being more and more taken into the heart as the years go on.

There is no need for me to illustrate my main proposition any further. All efforts towards what we call making the best of a child must rest on the work of Christ if they are not to miscarry. We are to train him intellectually because Christ in His teaching habitually appealed to the reasoning powers. We are to school him into temperance and agility because Christ in His miracles showed His concern for bodily health; but we feed his spiritual life because Christ gave us a message to convey to our fellow men, women and children, and we cannot disobey that command without disloyalty to our Captain and our King.

In the Mother Country there is much concern about the future of our Empire, and talk about training boys to supply a deficiency here

and a crying need there. Your outward conditions in the Dominion are different indeed, but as Churchmen have we not before us the task of laying firm the foundations of the Christian Faith in the homes, confident that if this is done, the different problems of service will be grappled by vigorous men and women, to whom such work will be a stern joy.



MRS. H. P. PLUMPTRE

I wish to express my thanks for being allowed to testify, though not nearly so completely as I had hoped—to our sense of brotherhood in England with the churchmen in Canada, who are engaged in the greatest work that could occupy the energies of mankind.

In hoc signo vincetis.

MRS. H. P. PLUMPTRE, St. James' Rectory, Toronto, said:

While the Congress is not a legislative body, it might in her opinion, evolve some body of advice and practical suggestion on the subject before the Congress for the direction of the Church at large.

During her seven years residence in Canada one thing had greatly struck her. This was the fact that so many people, and especially women, are anxious for teaching for training, for help of the sort which the Congress may be able to give.

The speaker would begin with the nursery, and, referred to the fact that if the home is the basis of the State, then the cradle is the place at which logically to begin.

Designating as a chief problem that of preserving the proper relationship between parents and children, Mrs. Plumptre made a number of helpful suggestions.

The first was this:

Remember the extreme importance, the supreme importance of the first five or seven years of the child's life.

"How soon shall I begin to train my child?" asked a lady of Montreal of her physician.

"How old is your baby?" was asked.

"Two months," was the answer.

"You are two months too late," was the answer.

The second suggestion was this: Have a very high view of parental responsibility during those formative years when the parent is as it were God to the child.

There are two principles which the child must learn from the parents that are of the utmost importance to his relation to God in after life, and in these respects the parents stand instead of God to the child. First, God is love. The child learns love from our love, and he should learn that love is not coupled with indulgence, but with law. And the second principle is that God is law. The child has a passion for justice, and through the exercise of justice he learns respect for law. Threats which are given without being fulfilled are disastrous in home life. We must not punish for mere accident or for mere irritation, but merely for the enforcement of law and justice where it is clearly understood. The child comes into the world with an inheritance; he comes with powers and tools which have already been used, as it were, by his parents, and we have to teach him how to use those powers and tools which are in imperfect condition. It is not too much to say that the stability of our homes depends in large measure upon the kind of training that is given in the first few years of childhood.

"I have a brother," said Mrs. Plumptre, "who is the head of a school of 500 boys. He said to me once, 'I often have to spank the boys, but I wish I could spank their parents instead.'"

REV. CANON T. W. POWELL, M.A., President of King's College:

He wished to ask, with George Macdonald:

> "Where did you come from, Baby dear,
> Out of the everywhere into here."

How, asked the speaker, did the child get here?

To hand on the stream of life, energized by our power, is one of the greatest gifts man has.

Is the stream of life weakened or strengthened? Is it purified or made less pure?

When God calls us His sons, it is in the creative, the redemptive act.

He pointed out that the child was the product of a race which existed under certain conditions, and that the members of that race were allowed by God to be sharers with Him in the joy which springs from acts of creation, acts of redemption, and acts of sanctification. The child in the home is a constraining influence, a gift of God.

The speaker would have books printed and placed in the hands of every boy and girl in the land teaching the essentials and the problems of life—not how to dance or how to play, but how to live.

In Browning's "Ring and the Book," the poet, said the speaker, has discovered one of the most beautiful and tender characters in Pompilia, of which he knew—a character setting forth the power of life, of God even, through a soiled channel.

REV. CANON T. W. POWELL

The training of the child, not only for the home, but to go forth to make another home—this is part of the parent's duty.

The child is God's gift as a bond of union between the lives of two.

"Why, brethren, you grow to look alike as you look daily into the face of the same little child—as you together seek to train it for God."

The parent does the child irreparable wrong if he does not enforce strict obedience in the home, since not to do so is to give him a false idea of God and the rights of others—of every other citizen.

The child must be taught to be reverent.

In how many homes today, is there family prayer? Our children may go out into the world. How many come back and ask, "O father, reveal to me your God," because as a child he has learned to reverence his father's God?

VOLUNTEER SPEAKERS.

RIGHT REV. FREDERICK COURTNEY, D.D., New York:

The child in the home begins with the body—that was not first which is spiritual.

The first concern is the care of the body and the natural food of the child is the mother's milk and not a bottle.

The child's clothing should not be tight and constricted.

The care of the mind—in the training of the mind comes the supplying of a certain number of facts—it is the use of these facts by the mind that is the important thing. The parent must watch what use he makes it, since herein is revealed the personality of the child.

"I go heart and soul with Mrs. Plampire," said the Bishop, "when she said the parent stands to the child in the position of God," and at this point he quoted apt and beautiful verses by Faber.

First, Love, that can bear to see the child suffer pain; Faith, these are the things the parents must have.

Very Rev. E. J. BIDWELL, D.D., Dean of St. George's, Kingston, Ont., speaking on "Private Prayer for Older Children":

"I urge upon mothers," said he, "to keep in touch with their young sons away at school, as to their religious duties."

The speaker found one weak point in Canadian home-life—(the speaker hesitated, as an Englishman, to mention it)—the training of the young people in obedience, because they are going to be leaders.

HIS LORDSHIP THE BISHOP OF LONDON was asked to "speak a few words," and was received with applause.

Referring to his experiences in "old London" among children, he gave several suggestions of an illuminating sort.

First of these was this:

Let religion lie right on the child's heart—let it be delightful to him.

Once when he had been preaching in London, a child, he had been told, had said:

"Mummy, I'm tired. Can't the bishop go back to Heaven now?" (Loud laughter and applause.)

Finally, he endorsed and emphasized what Dean Bidwell had said as regards the need for greater frankness by parents to children in the earlier years, so that they might not be unprepared totally for the temptations which are inevitable and receive their first knowledge from evil-minded people.

THE CHILD IN THE SCHOOL.

(Section B—Monday, Sept. 3rd, 11.30 a.m.)

Chairman—The Right Rev. William W. Perrin, M.A., D.D., Lord Bishop of Columbia, Victoria, B.C.

Speakers—1. Miss Gena Smith, Lady Principal of "Edgehill" Church School for Girls, Windsor, N. S.

2. The Very Rev. Edward J. Bidwell, M.A., D.D., D.C.L., Dean of St. George's, Kingston, Ont.

3. Rev. Oswald Rigby, M.A., LL.D., Hon. Canon of St. Alban's, Toronto; Head Master of Trinity College School, Port Hope, Ont.

The Chairman, the Right Rev. the Bishop of Columbia, introducing the discussion, ably designated as a shameful thing the apathy of

Christian people in the matter of providing religious instruction in public schools, designating it as the root of vast evil.

The Bishop was not satisfied with the attention given to religious teaching even in the boarding schools in connection with the church.

RIGHT REV. W. W. PERRIN, M. A., D. D.,
Lord Bishop of Columbia.

MISS GENA SMITH:

We have had brought before us the responsibility of parents with regard to the religious training of children, and no one, I think, could be found to question that responsibility, whether it be always recognized or not. Now religious training begins and should not cease in the home, but after the first few years parents have to face the question of educating their children, and the further responsi-

bility comes upon them of deciding how this is to be done, and to whom the work is to be entrusted. The question is often settled lightly—motives of economy prevail at times—the example of friends or neighbors is followed at others: the children's own preference is frequently consulted, and again the force of circumstances sometimes leaves no choice or alternative but to accept what is offered nearest at hand. It may be granted that all parents, whether they

Miss Gena Smith,
"Edgehill," Windsor, N. S.

have the courage to enforce their wishes or not, earnestly desire the best for their children—they are willing to make sacrifices on their own part and if they are content with less than the best the reason is generally to be found in their reluctance to thwart the fancies or overcome the resistance of the children themselves. The years of school life are the formative period—the home influence is no longer felt so directly or so perpetually, and the training of the child passes largely into the hands of those who are not connected by natural ties and whose motive is not based primarily on natural affection. The whole after history of the individual rests largely on the character of the training given, the environment in which they are spent. There is no needs to press the claims of education in the ordinary acceptation of the word—people are all anxious to

obtain for their children the hall mark of culture, the equipment necessary for success in life, and such accomplishments as may afford pleasure to themselves and others; but more than this is needed to fit the child for the real battle of life; ambition, though legitimate in itself, is not the highest motive, nor is worldly success the highest aim. What further then is needed? I would answer in one word, "training." Physical, intellectual, artistic, manual training, but training in whatever direction resting on a basis of religious principle. I would define training as the steady application of control in the exercise of natural gifts; there is training from without and training from within. The teacher does not endow the child with power to learn or to use his hands; the teacher first guides and controls the child's natural instincts, and later the child is able to guide, control and develop his faculties himself in response to the external stimulus. So with religious training, we have first an outer controlling influence, exercised largely by direct instruction and frequently by restraint. There is a good deal of "Thou shalt not" at the beginning of life; this is the preliminary groundwork—the real training begins when there is a response from within to the external appeal, when the spark placed in the heart by God himself is fanned into flame and the work of illumination follows.

I would urge, then, that parents should seek the highest training for their children—not based on motives of utility only, but ennobled and exalted by an underlying principle of service rendered to God—a training making it possible to realize that "All true work is sacred," and that indeed "To labour is to pray."

While recognising most fully the responsibility thus laid upon the school of providing such training, I should like to protest in passing against the shifting of all responsibility in the matter on the part of parents. Schoolmasters and schoolmistresses are open targets for criticism, and they do not often have an opportunity of retaliating. May I for once point out that it is not unusual for parents to postpone the religious training of their children, in fact, I might say, any training at all, until they hand them over to scholastic authorities, and even then, they thwart all efforts towards such training by a lack of co-operation. All those who have at any time undertaken the care of children will support me, I feel sure, in saying that this is the hardest obstacle we have to surmount. We are credited with an inborn love of asserting our authority, a natural proponsity towards saying no, a purely arbitrary and fantastic standard serving no visible purpose, except perhaps of gratifying our autocratic tastes, and our earnest efforts for the real welfare of the child are rendered nugatory. This is by the way. What I really wish to urge is the need of such education as shall train the child along the highest path of duty—and lead him to stand like Milton "as ever in the great Taskmaster's eye." An education that shall train characters and lives whose influence may extend far in this world and only reach their full fruition here-

after. So far I have only spoken broadly of religious principle as underlying the work of education. Attempts have been made in various countries to obtain the same object by instilling principles of morality only. Now religion must include morality, but morality can be divorced by religion. The morality of sound religious faith can alone reach the hearts and lives of men, and I would urge the need for definite religious faith, for definite religious training in our schools as in our churches.

The public school system of Canada is almost wholly secular, nor has the Church, being in the eyes of the State, only one among many religious bodies, any special right or power to interfere or to dictate. There is, therefore, need for Church schools, schools for boys and girls—there are a few scattered here and there over the land, but there is room for many more. We are not concerned with the variety of denominations that unhappily exist, but we are vitally concerned with our own faith and the heritage come down to us through all the ages. We are proud of our Church, proud of our denomination of Churchmen; let us also be proud of the privilege of handing on the heritage we have received, intact and entire. I would plead with you strongly for the school that offers definite church teaching, definite teaching of the Bible, the creeds and sacraments of the church—the history, too, of what has been said and done by our fathers to cherish and promote that faith; with no pandering to questions of profit and loss, of popularity and unpopularity, no hauling down of the standard that waves for us, even if it is not the banner of all others round us. The support of church people is needed, it ought not to be a matter of indifference to them whether the school they select is a church school or not. If they value the faith they hold themselves, they should seek training for their children based upon that faith. Church schools need to be multiplied and so equipped and organized that the secular side of education shall not fall behind other schools in which religious instruction has been perhaps inevitably excluded. Why are so many of our Church institutions languishing? Why do so many of them date far back for their origin? I do not believe it is altogether due to lack of financial support. Members of the Church of England are conspicuously generous, and although a different character is generally given them in Canada, I do not think it is altogether deserved. Institutions after an initial outlay, ought to be self-supporting, or there is something radically wrong. I am not speaking, of course, of places devoted solely to philanthropic objects, but of ordinary educational establishments. They should not be dependent on outside help to meet their current expenses, when once the necessary funds have been found for buildings and equipment. But support is needed, all the same, above all, unity of aim and of action; diversions and jealousies within our own ranks are more deadly than hostility from outside. A high standard of efficiency is equally imperative. There is an impression abroad, whether justified or not, that other things suffer when religious teaching is made too prominent. If that is true, the fault lies in the teaching body.

Unity of aim and of action, I would repeat once more, are essential, if the old Church is to carry on in the newer lands that side of her work which was in the early days an inseparable, indispensable, and invaluable part of her whole system, the religious as well as the secular training of the "Child in the School."

VERY REV. DEAN BIDWELL:

It is a matter of considerable regret to me that the scope of the remarks I have to make is through the force of circumstances rather a narrow one. The subject, indeed, is sufficiently wide and important—none could be more so—but it ought to cover the education of all the children of our Church in all Schools, primary or secondary; as facts are, what I can say will only be relevant in the case of the few definite Church Schools we possess. If by means of endowment by rich men, such schools were brought within the reach of all; if we could have good Church Day Schools as well as boarding schools everywhere, the benefit to the Church would be enormous. There is a struggle going on in the Old Country over the maintenance of the schools belonging to or controlled by the Church. I trust they will never be let go, for I am convinced that they are her most valuable asset. And it would be wise for the Church in this country to pay great attention to increasing the number of her own schools, and to supporting in every possible way those which she possesses already, taking care to place them within the reach of as many as possible, instead of leaving them as the preserve of the favored few who can afford the fees which such schools are obliged to charge in order to maintain themselves efficiently. Believe me, it is not enough for the Church to have her colleges. Speaking as one with a considerable experience in education, I venture to say that her schools are a matter of no less importance. If we had, for instance, in this country, one or two institutions like Christ's Hospital, or the Schools for the sons and orphans of the clergy in the Motherland, we should have taken a long step towards the solution of our present pressing difficulty in securing candidates for Holy Orders. At present, even with reduced fees, very few of the Clergy can afford to send their sons to our special schools. We are a comparatively poor Church, no doubt, but we have our rich men. Here is an object for their benevolence. And to say this is not in the slightest degree to cast a slur on our public schools, which are excellent in their way, and meet very well the object for which they are designed. But the public schools cannot secure, in fact, being open to everybody, it would be wrong if they attempted to secure, the particular surroundings and atmosphere which we Churchmen desiderate for the upbringing of our children. And so one is compelled to think that the title of this paper, "The Child in the School," is misleading, unless we admit that the children of all church people ought to have the same opportunities of being trained in church principles and church life as the handful who enjoy that privilege, and pledge ourselves to do our utmost as far as possible under the circumstances to support and extend institutions of this kind for educating the children of

the church. To have this object before us would be only to act in accordance with our noblest traditions, for if there is one great fact of which our beloved church, whatever her shortcomings in other directions, has reason to be justly proud, one jewel in her crown which time can never dim, it is her supreme interest from the earliest times in the education of her children. Long before any scientific system of primary and secondary education existed we find, in the Mother Country, that the church was founding schools over the

VERY REV. E. J. BIDWELL, M. A., D.D., D.C.L.

length and breadth of the land, and endowing them with money, so that the poor might benefit equally with the well-to-do. This educational activity on the part of the Church was due to her profound conviction that the fear of the Lord is the beginning of wisdom, and that any conception of training for the young which is not based upon that essential foundation must be inadequate and defective. In this country our Church has tried in some measure to live up to her old traditions. Long before the present public school system was inaugurated, our church was founding Grammar Schools for boys, and Diocesan Schools for girls, and so high a reputation have some of them secured, that many besides her own members owe her a debt of gratitude for the education received in such schools. But useful as this work has been, the bulk of the children of the church have no such advantages, and the result is that separation in the child-mind of education and religious-teaching, (by religious-teaching I mean, of course, to include definite instruction in the beliefs of the

church) which tends to rob both of their highest value. Once more then, let me urge the utmost importance of supporting our schools, both for the sake of the church and for the sake of the children. For is it not beyond all things obvious that the children passing through such schools receive a training and are brought up in an atmosphere conducive to the formation of the highest character, that character which is built up by careful religious training, and calculated at the same time to make them in after life strong and loyal adherents of our beloved church?

I am glad to have this opportunity of stating publicly my unalterable belief, the result of upwards of twenty years' work in the teaching profession, for more than two-thirds of which I was a Headmaster, in the supreme importance of definite religious instruction in education. This is no shibboleth of a theorist; it is the deliberate conviction, growing ever stronger as experience increased, of a practical man. And since I have been called to a different sphere of work, my conviction has grown in intensity.. I will, therefore, try to suggest to the best of my ability what my own experience has taught me as to how to make the most effective use of such definitely Church of England Schools as we now possess.

In the education of a child there are always two factors at work. On the one hand, there is the definite system of instruction, consciously planned, and consciously received, the imparting by the trained mind of knowledge to the immature mind. But side by side with this conscious instruction there is a more subtle power at work, the influence of environment and associations. There is, to use a hackneyed word, the atmosphere. And this form of instruction is no less effective than the other. If the child sees that religion is a part of daily life in the school, if it takes part in common worship, if it becomes familiar with the liturgy, if it observes that the Holy Days of the Church are specially marked, if it finds that those to whom it looks up as its teachers are men and women to whom these things are a great reality, then abstract teaching is brought into touch with the concrete reality and they both blend into one living and indestructible whole. That is why, to be strong, a church ought to have her own schools. The results cannot be secured in any other way, just because of the important part environment and association play in influencing the child mind.

We shall, then, be always careful to see that our church schools really are church schools. In the case of boarding schools, the chapel will naturally become the centre of the religious training. Here both factors of instruction, active and passive, are at work at one and the same time. By daily services both the idea that the soul must be cared for as well as the mind is enforced, and a thorough familiarity with our beautiful liturgy is secured, a process of much educational value from any point of view. The child also learns that the regular services of the Church are for children as well as adults, and that their opportunities for public worship are not meant to be limited to special services for children. There will also be opportunities at least every Sunday for giving instruction, by

way of sermons in the teaching of the Church. It is sometimes urged that the compulsory nature of daily attendance at chapel robs the practice of its benefit, and produces a distaste for church going which shows itself in abstention from public worship in after years. There may be a shade of truth in this assertion, but the advantages of it far outweigh the disadvantages, and many old pupils of mine have told me in after years that though they did not properly appreciate it at the time, the most enduring memory of their school days is the chapel and its services. Of course, children are just as easily wearied by long services and dull sermons as adults, but services need not be unduly long, nor sermons dull. Every care should be taken to make the chapel services attractive and effective. The children thus get an idea of corporate worship and of the great privilege of church membership which never leaves them. I would advise that where possible girls' schools should be provided with a chapel as well as boys' schools. They could easily be served, on week days at any rate, by neighboring clergy, and the very building, which ought to be the centre of all the other buildings, is in itself an eloquent witness for and a constant reminder of the great faith which we profess and the great church to which we belong.

In addition to chapel services and instructions given therein, my own practice on Sundays used to be to gather the whole school together, after brief morning service at which there was no sermon, in a sort of Bible class, in which we studied in alternate terms the history and structure of the Book of Common Prayer, and the Collect, Epistle and Gospel for the day. At the end of each class I announced a series of questions which were answered in writing by the pupils from notes they had taken during the class, in a half hour set aside for that purpose before evening chapel, and the answers, after being examined by me, were marked and returned to them on the following Sunday. I found this a most useful way of securing a thorough foundation of knowledge of church teaching and practice.

In a Church School, week-days as well as Sundays are fortunately available for religious teaching. There are, of course, the regular Bible lessons. These can and should be made the vehicle for much definite Church teaching. In almost every Bible lesson there is an opportunity of illustrating some doctrine or practice of the church. For those who are not confirmed time can easily be found for careful instruction in the catechism, and there should also be some time devoted to church history. This latter subject is most important for many reasons. In the first place, it enables our children to understand what our church really is, by placing before them in the clearest way the great truth that the claim of our church to be a branch of the great Catholic Church of Christ is an historic claim fully attested by the facts, and supported by unimpeachable evidence. Again, by familiarising them with the names and actions of the heroes of the church, it not only emphasises in their minds the sense of conformity between past and present, but kindles their enthusiasm for the splendid heritage to which they are heirs. The ordinary histories too often need some such corrective in their